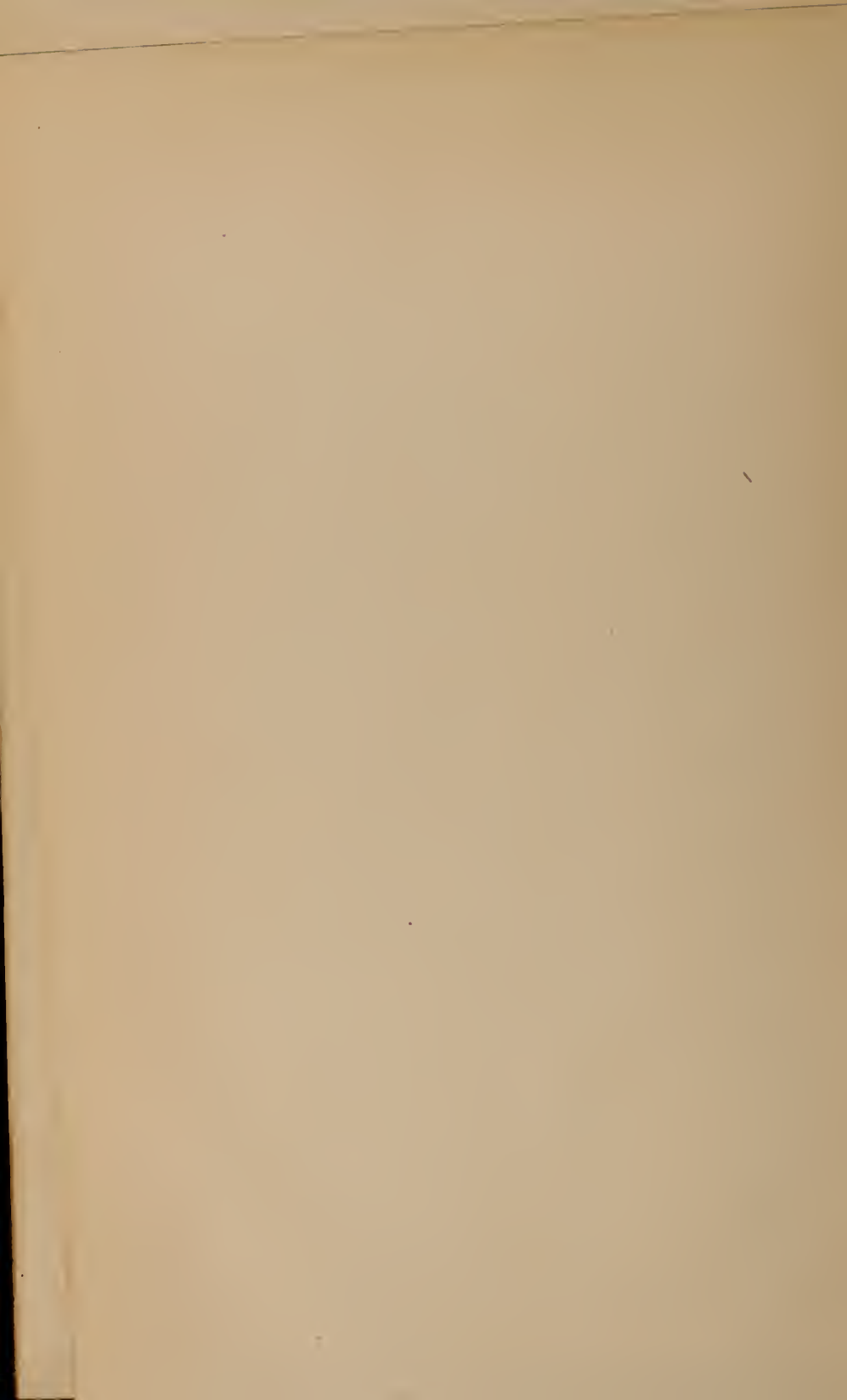


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THE MISSIONARY HERALD

VOLUME LXXI. — NUMBER 4

APRIL, 1875

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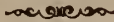




KOBE, JAPAN.

THE
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JAPAN.

BY ALFRED O. TREAT, M. D.

THE Pacific Ocean holds within its area a multitude of island kingdoms. The inhabitants of these remote regions, their governments, religions, manners, and customs, have been, for the most part, brought into the range of our knowledge within the past century. Indeed, the zeal and industry of explorers have left but little to be discovered and described.

Japan, the largest and most important of these insular kingdoms, occupies a wide place in the thoughts and sympathies of American Christians. This is largely owing, doubtless, to the fact that the wall of separation, which for centuries had virtually secluded it from the rest of the world, was thrown down, twenty years ago, by the energetic yet peaceful measures of our countrymen. When and by whom Japan was *discovered* it is difficult to say; but that it has been of late more fully *uncovered*, and brought into the family of nations, is due to American pluck and diplomacy.

The principal islands of Japan are four in number, Nippon, Yesso, Shikoku, and Kiushiu. The first is twice as large as the State of New York, and the fourth twice the size of Massachusetts. The territory of the whole Empire, embracing 150,000 square miles, is considerably less than the area of California. It is divided into 84 provinces and 717 districts, or counties.

The surface of the country presents a succession of hills and valleys, the greater portion of which are under cultivation. One of the special beauties of the landscapes which continually charm the traveler, is the striking aspect of the terraced hills, tilled nearly to the summit, each presenting in the distance the appearance of a gigantic staircase.

Rice is the great staple, and rice lands are worth five times as much as other lands. In the olden time, the incomes of the daimios were reckoned by kokus of rice, — a koku equaling about five bushels. The Tycoon received ten million kokus, the Prince of Kaga a million, and the other nobles various amounts, which were graded according to the number of their retainers.

The "Inland Sea," which divides Nippon from Shikoku and Kiushiu, is nearly four hundred miles long, and the voyage through it is as free from discomfort

and as full of delight as a sail up the Hudson. Its width varies from many miles to less than a furlong. Its surface is constantly dotted by the native vessels, which ply back and forth, carrying passengers and freight to the different towns along its shores. Hundreds of islands are seen and passed as one travels through this sea, many of them being under cultivation.

It was in one of the cities on the northern shore of the "Inland Sea" that the American Board commenced its work among the Japanese, in the spring of 1870. The port of Kobe (sometimes called Hiogo¹) had been opened to foreign trade two years before. Merchants and consuls had taken possession, and a thriving foreign community had sprung up; but it was still unoccupied by missionaries. This fact, with the further consideration that if the Board vigorously entered this field other societies would probably not seek to do so, decided the Prudential Committee to make it their base of operations.

The engraving which accompanies this sketch conveys a correct idea of the town and harbor. The former is situated upon a sloping hill, upon the upper part of which are the houses occupied by our missionaries, that of Dr. Berry being on the street nearest to the bottom of the picture, and some 400 or 500 feet to the right; while the dwellings of Messrs. Gulick and Taylor are close at hand, and those of Messrs. Davis and Atkinson are about 1,000 feet farther up the hill,—the elevation of these last being some 200 feet above the sea level. The front windows of these houses look out upon the beautiful and animated scenes of the harbor and the Osaka Bay. From the rear windows, our friends lift up their eyes unto the hills, a mile away perhaps, from which doubtless come strength and inspiration.

Kobe is a city of 40,000 inhabitants, with a foreign community numbering 200. Its streets are forty feet wide, and they have been rolled and worked over until they have become as pleasant to look upon, and as comfortable for riding and walking, as any of the streets or roads that we are familiar with in this country. The chief of them are lighted at night, and public order is preserved by an efficient police, who, like other government officials, are obliged to wear the foreign style of dress.

Kobe has one of the best harbors in Japan, and this fact has made it a center of great commercial activity. One thousand foreign vessels visit this harbor every year. The importations amount in value to \$7,000,000 annually. The principal export is tea.

A railway twenty miles long, connecting this city with Osaka, was opened last May. Frequent trains and reasonable fares, which are graded after the English method (first, second, and third class), evince a desire on the part of the government to encourage the people to make use of this modern and convenient style of locomotion. Many thousands are conveyed over this road every week. The Kobe station is concealed by the trees on the left side of the picture.

Kobe has its telegraph station, as also a post-office, through which foreign as well as native letters are obliged to pass. The postage rates are about the same that they are in this country. A semi-weekly paper is published in English, called the "Hiogo News," the subscription price being twenty-four dollars a year.

¹ This name belongs strictly to the large city of 60,000 or 70,000 inhabitants which lies around the more distant harbor, only a narrow strip of it being visible in the picture.

Representatives of the Presbyterian and Reformed (Dutch) churches went to Japan about fifteen years ago. A little later the American Episcopal Church sent two men into this field. Very little progress was made, however, until after the revolution of 1868, when the dual government came to an end, and the Mikado became the sole ruler of the Empire. With the overthrow of the Tycoon, the feudal system disappeared. The daimios, who lost most of their retainers and ninety per cent. of their incomes, were allowed to seek a home in foreign lands, or retire to the country and preserve a "masterly inactivity."

The changes which the past six years have wrought in that land are marvelous. The people have been quick to perceive the advantages which science and education confer upon the nations of the West. Their thirst for knowledge and rapidity of acquisition have been the occasion of surprise and admiration to their teachers, whether in Japan or in this country.

Those who have been looking with anxious longing to see whether a Christian civilization was to follow the patient seed-sowing of these recent years are already rejoicing in the appearance of a blessed harvest. A church was formed at Yokohama in 1872, and another at Yeddo¹ in the following year. In 1874, churches were established at Kobe and at Osaka; each of these has a membership of eighteen. There are inquirers also at Sanda, Himeji, and Akashi, and it is believed that these towns will contain little churches at no distant day.

Portions of the Scriptures have been translated, and are being circulated somewhat widely. The Japanese are a reading people, one evidence of which is the fact that fifty papers and periodicals in the native tongue are regularly published, and doubtless convey to thousands of families intelligence of the great changes which are taking place, as well in Japan as in other parts of the world.

The anxiety of the people to learn English is very great. It is said that some who were numbered among the nobility ten years ago, having lost their fortunes, are willing to enter the service of foreigners for the opportunity which it will afford them of acquiring our language. We are told that an enterprising Japanese in Yeddo is about to start an English newspaper. If all in that vicinity who can read such a paper, shall subscribe for it, its success will at once be assured.

A brief glance at the present condition of the missionary work in Japan will conclude this article. Twelve societies, English and American, are laboring in this interesting and hopeful field. One hundred missionaries (including ladies) are residing in Yeddo, Yokohama, Kobe, Osaka, Nagasaki, and Hokodadi. In five of these cities churches have already been formed, whose united membership must be nearly two hundred. The Scriptures and other religious works are carrying light and salvation to places where the missionary cannot secure a hearing, by reason of the restriction which prevents his journeying more than twenty-five miles from a treaty port. The benevolence of Christianity is daily illustrated in the relief from pain and sickness which is afforded at the mission hospitals and dispensaries. Schools for boys and girls are doing an important work in training up persons who, it is believed, will occupy useful positions in the Christian church not many years hence. The beneficent influence of the

¹ The old name of this city was altered, in July, 1868, to Tokio (or Tokei), signifying "Eastern Capital." It was thought that this change would facilitate the transfer of the Mikado from his old residence, Kioto, or Saikio, the latter signifying "Western Capital."

Sabbath-school is not lost sight of, and this agency is made use of at the various stations with most gratifying results.

As we contemplate the changes which twenty years have wrought, "where every prospect pleases," we cannot but thank God and take courage, in the confident belief that the power of the Highest will be signally displayed in the near future, and that this Island Kingdom, like the others of the Pacific, will rejoice in the possession of a true Christian civilization.

THE YOUNG WIFE TAKEN AT APAIANG.

THE death of Mrs. Julia A. Taylor, just as she was entering upon her missionary life in Micronesia, was noticed in the Herald for March. Letters have since been received giving the particulars, painful — and joyful, — for the death of a devoted, trusting Christian, is not sad only. Mr. Taylor states: "The climate here, I am confident, had nothing to do with her illness and death." She left one child. Mrs. Bingham has furnished an account of the case, which will be read with much interest. She wrote September 30, 1874:—

"Less than two months ago our hearts were made glad by the arrival of the *Morning Star* with the large reinforcement for Micronesia. Mr. Bingham wrote you, soon after, of the joy with which we welcomed our associates, Mr. and Mrs. Taylor, to these Gilbert Islands. Words cannot tell how good it was to be able to speak, in our own mother tongue, to a brother and sister missionary, of the joys and trials of our life here. Their sympathies were, from the first, fully with us in all that interested us. But the fellowship is broken in upon already, a sore bereavement has come to us, sorrow and pain have taken the place of joy and relief. Our Brother Taylor's heart and home are desolate, for the Reaper has been among us and borne away the young wife and mother, who had been only seven weeks and a day on Apaiang. Our dear sister sleeps in Jesus; and the precious remains await the resurrection in the little cemetery at Tabonteba.

"Mrs. Julia A. (Rudd) Taylor was the youngest of all our American band in Micronesia, having been born in Sullivan, Ashland County, Ohio, January 16, 1853. Her father was one of the great multitude whose lives were laid upon our country's altar in her time of need. In 1869, Mrs. Rudd removed with her family to Tennessee, and it was here that, in August, Julia heard and obeyed the call to follow Jesus. Her consecration was full and hearty, and the desire to work for Jesus among the islands of the Pacific sprang up in her heart, although she did not then expect that her wish would be gratified. In March, 1872, she publicly professed her faith in Christ, and united with Highland Church, near McMinnville, Tennessee. In April she was married to Mr. Horace J. Taylor, a son of Rev. H. S. Taylor, whose name is associated with memories of earnest, self-denying labors for Christ, in the Madura District, India.

"The son's heart yearned to follow the father's footsteps; and when, in their Ohio home, Mr. and Mrs. Taylor saw, in the *Missionary Herald*, an appeal for helpers to go to *Ponape*, their hearts were ready, after praying over the matter, to say, 'We will go.' The question was asked, whether they would go to the

Gilbert Islands. Mrs. Taylor said, 'We must go where no one else will'; and they were appointed to this field. In June, 1874, they left Ohio, joined the Micronesian reinforcement at Omaha and came on with them to Honolulu, and after a short stay there, sailed in the *Morning Star* for Micronesia. On the 7th of August they reached Apaiang, their 'field of labor, and long home,' as Mrs. Taylor said, — little thinking it was so soon to prove her *last* earthly home.

"She was not well, then, but for two or three weeks she seemed to get on comfortably, though often tired, and never feeling very strong. She began the study of the language, longing to be able to use it fluently, and rejoicing in every new idea or word. On Tuesday, September 8th, she felt 'hardly able to keep up,' but it was not until Thursday, the 10th, that she really took to her bed. Symptoms of typhoid fever developed more and more rapidly, until, as was remarked, there seemed scarcely a grave symptom which was not observable in her case. On the sixteenth day, Saturday, September 26th, at a quarter before seven in the evening, she rested from her labors.

"She was not taken at unawares. On Thursday morning, September 17th, when she was much worse, she said to me, 'These fevers are sometimes dangerous, are they not?' I replied, 'We must leave that with the Lord.' 'Yes,' she said, 'but I think he means to take me.' On the next Monday morning she talked quite freely of her feelings. Sometimes she felt at peace. Said she had been growing cold, and felt that she 'needed something severe.' A few days before her sickness the thought had come to her, how little people seem to realize that they must die, and she resolved that she would try so to realize this, and prepare for it, that she might be ready to go any week. Her little boy she almost wished might go with her, if she was to go, but she knew God could take care of him. I suggested that perhaps the Lord did not mean to take her then, but would give her better health after the fever was over. 'Perhaps he means to make me a more thorough Christian,' she said.

"During that same day she talked much with her husband, sending messages and gifts to her friends, and telling him where he would find what would be needed for her, in case she should die. She wanted to speak of it then, as 'she might not have her reason all the time.' During one of my night watchings with her, she said, 'I do pray the Lord to strengthen me quickly or to take me quickly, and I want you should.' She feared she 'should wear us all out.'

"Her lucid intervals grew more rare, and shorter; and it became more and more evident that the Master did not see it best to answer the earnest, unceasing prayers of missionaries and people in *our* way. On the last night of her life she poured out her soul in fervent prayer, apparently thinking that some dear friend was in danger of becoming a drunkard; and her wrestling, agonizing prayer for help, we who heard will not soon forget. The last day was one of much suffering; no moment of reason was given; there was no farewell word. Just after twilight, as the shades of evening gathered, the labored breathing ceased. 'She is at rest,' her husband said. The intense sufferings were over; her race was ended; the rest she had so desired was given.

"Mrs. Taylor had a timid, retiring nature, which sometimes made her feel that she was not fit to be a missionary; but her readiness to adapt herself uncomplainingly to circumstances about her, and her cheerful, hopeful spirit, would appear to have fitted her eminently for work in this part of the vineyard. The

‘Lord’s ways are not our ways’; ‘Himself hath done it,’ and although our hearts are crushed, we feel that he knows the reason; and we bless him that he so sustains our dear brother.”

THE FOUR HUNDRED THOUSAND DOLLARS.

THOSE who attended the meeting of the Board at Rutland, will not soon forget the interest which was developed by the discussion of Wednesday afternoon. The question under consideration was virtually this: “Shall the Congregational churches be asked to advance their contributions twenty-five per cent. beyond the largest sum received therefrom, during any single year prior to the last?” It was not merely with entire unanimity, but with genuine enthusiasm, apparently, that an affirmative answer was given.

The Prudential Committee deemed it safe to anticipate important results from this action, and they have not been disappointed. They have reason to believe that many returned to their homes with a deeper sympathy than ever with the work of missions, and with a stronger purpose than ever to aid in its prosecution. It gives them peculiar satisfaction to know that some pastors, since that meeting, have pleaded more eloquently than ever for the redemption of the world, and they are confident that, in some cases, there has been a decided and gratifying advance in the donations transmitted to the treasury.

But the Committee are obliged to say that, notwithstanding the impulse given to the cause of missions at this annual convocation, the receipts thus far have not equaled the hopes inspired thereat; nor have they by any means equaled the urgent claims of the missions. The first half of the current financial year closed on the 28th of February; and it is found that the donations for the old work and the new, instead of being \$200,000, — one half of the sum proposed to the churches at Rutland, — have been only \$174,806.72. If it is asked, “Will not the donations of the remaining six months be much larger?” the answer must be, in the light of the past, “Not of course. They are sometimes larger and sometimes smaller, the result depending very much upon the efforts put forth by the friends of the Board.” But some may wish to see a statement which is fuller and more specific.

THE OLD WORK.

The receipts for this branch of our efforts during the first six months of last year, — September 1, 1873, to March 1, 1874, — were as follows: Donations, \$163,627.51; legacies, \$33,434.39; total, \$197,061.90. During the corresponding period of this year, — September 1, 1874, to March 1, 1875, they have been as follows: Donations, \$166,175.01; legacies, \$47,746.09; total, \$213,921.10. While, therefore, there has been a gain of \$16,859.20, we must not forget that this is owing mainly to an increase of the legacies; and it would give the Committee great satisfaction to be assured that the rest of the year will bring into the treasury as large a sum from this source of income, as it has received since the year began.

The fact of chief significance is this, the donations, — *the gifts of the living*, — have advanced only \$2,547.50. It may be said, in explanation, that the times

are unprosperous, and hence the resources of the constituency of the Board are materially lessened. That this is true there can be no question. Still let us remember that (1) the scale of expenditure in our missions is already lower than their truest prosperity will justify; and that (2) even in the face of all existing and conceded financial uncertainties, it is not to be doubted for a moment that our churches can do more for the world's evangelization, much more, than they have attempted or imagined hitherto.

THE NEW WORK.

In looking at the donations for the support of the missionaries in Nominally Christian Lands, the Committee are unable to conceal their surprise and their disappointment. The circumstances attending the commencement of this endeavor are known extensively, if not universally. It was supposed that a large number of our Congregational churches desired to have some agency in dispelling the superstitions and delusions of Roman Catholic countries, and that they would cheerfully contribute therefor. But not receiving the support which they had looked for, they decided to curtail their disbursements in that direction; and when the appropriations for 1875 were made, only \$39,400 were set apart for this branch of our efforts. Surely, it was thought, if our churches take any interest in the spiritual welfare of the immense multitudes that are sitting in the chilling, bewildering shadows of the papacy, they will not approve, nay, they will not tolerate, a more stinted expenditure. It now appears, however, that the entire amount which has been received during the first half of the financial year, has been but \$8,631.71!

Questions of the gravest character are forced upon us. Is it the wish of the friends of the Board to withdraw their missionaries from papal lands? Do they really desire to leave Austria, Spain, and especially Mexico, without any representatives to bear witness to the transforming power of that faith which our fathers have transmitted to us? With such proofs of the Divine favor as the mission at Guadalajara is receiving, — so soon after its commencement, so soon, too, after the martyrdom at Ahualulco, — shall we turn back, assigning as the reason, "We have no call to labor in such fields?"

Sad as it would be for our missionaries to hear the signal of retreat, we had better give it, and that speedily, if we do not mean to sustain them, cheerfully, heartily, in the thickening conflict. Little as it would be to the credit of our Congregationalism to retire from the battle, even before it has fairly opened, we had better do it than compromise our sincerity and our manliness by any languid, half-hearted endeavors.

The receipts for the new work will be watched, during the rest of the year, with constant and special solicitude. By them the future of this hopeful undertaking may be largely shaped. When our brethren cry to us, in behalf of those who are just opening their eyes to the truth as it is in Jesus, "Watchman, what of the night? Will the churches stand by us?" What shall the answer be?

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

VISIT TO AN OUT-STATION — SCENERY.

MR. TYLER, of Umsunduzi station (35 miles southwest of Port Natal), wrote on the 2d of November last, reporting visits to certain out-stations, as follows:—

“At seven o'clock in the morning I started with Abraham, a native lay-preacher, for an out-station ten miles distant. Forty minutes' ride on horse-back brought us to the end of a table-land, from which the outlook was uncommonly fine. Below us lay an immense basin, fifteen miles long and eight wide, filled with winding rivulets and undulating hills, on the sides of which were perched numerous kraals with their haystack-like huts, while near them were grazing flocks of goats and cattle. Far away to the north lay the mountains of the Zulu country, peeping over the horizon. On the south loomed up the tabular-shaped Inanda Mountain, and the rugged Isangwana, 'Little Gate,' so-called, from an opening in the top of the cliff.

“The scenery here, altogether, is peculiarly bold and magnificent, reminding one of some parts of Switzerland; but alas, how devoid of forests, cultivated gardens, cottages, and other marks of civilization, are all South African landscapes! The absence of all *moral* beauty in this picturesque region was a painful reality. A wide pall of barbarism overspread it. It is truly 'the region and shadow of death.' It was a relief, however, to obtain a glance, in the distance, of *one* spot in which light had 'sprung up.' Itafamasi, the station of Benjamin Hawes (Zulu pastor), could be seen about six miles off, with its tall syringa-trees. It appeared like, and *is*, an oasis in this moral desert.

“A descent of about a quarter of a mile, which was a matter of great difficulty on account of the high stones in the path, and an hour's ride over hills and through ravines, brought us to the place where Abraham was accustomed to meet his countrymen for religious worship. But to my disappointment, and

my companion's chagrin, no audience appeared. The reason was soon explained. A chief of some importance, who lived about three miles distant, had invited the people to his kraal for a beer party. Having a greater liking for beer than for the gospel, most of the men had accepted the invitation. As the Zulus did not choose to come to us, we decided to go to them, and, to their evident astonishment, we rode into the chief's kraal, and crept into the largest hut just as the assembly were preparing for their favorite potations.”

PREACHING TO BEER-DRINKERS.

“I can give you but an inadequate idea of the grotesque audience which confronted us. Forty or fifty men, of various ages, drawn up in as small a compass as possible, innocent of civilized clothing, their arms folded and chins resting on their knees, seated on the ground, and occupying every part of the hut except that devoted to the calabashes and pots of beer, gazed upon me with evident curiosity. I thought I could detect, on the countenances of a few, *chagrin* that a missionary should make use of such an occasion for sermonizing, but the majority were apparently eager to listen and very respectful. A fine opportunity this for telling 'the old, old story,' which is not devoid of freshness and adaptation even in a Zulu hut, and under seemingly adverse circumstances.

“It was fortunate that we arrived at the time we did, for had we been ten minutes later drinking would have commenced, and although the native beer (a thick and nutritive beverage, distilled from Indian corn) does not intoxicate like rum or brandy, it makes the drinker silly and sleepy, especially if taken in immoderate quantities, as it generally is. For this occasion, I judged that about ten gallons had been provided. Both Abraham and myself were particular, in our remarks, to speak of the sin of desecrating the Sabbath, and were gratified to hear the chief and people respond as follows: 'We have erred. We will have

no more beer drinks on the day of the Great King.'

"Another service, at another kraal in the neighborhood, a climbing up the table-land, down which we came in the morning, and a ride home in the cool of the evening, completed one Sabbath day's work of a South African missionary. I regard the field I have imperfectly described as one peculiarly adapted for native evangelists, and my hope is that Abraham will not only go there to preach on the Sabbath, but settle there permanently, and give his entire time and influence to the elevation of the people."

MR. MARSH'S FORMER STATION — THE NATIVE PASTOR.

"November 17. Preached last Sabbath at Itafamasi, the station now occupied by Benjamin Hawes, a native pastor, but formerly by our lamented Brother Marsh, whose remains lie near the mission dwelling. Mr. Marsh lived only long enough to sow the seed and gather a few sheaves. After his death the station was abandoned, and the Christians were scattered. Our native brother then took up the work, which has prospered in his hands. His influence over the people is pleasing and indicative of good. The heathen, as well as Christians, speak of him with appreciation. In the absence of a chapel, which is very much needed, the congregation were seated under the shady syringa-trees which Mr. Marsh planted about twenty-five years ago. I was much gratified by the appearance of the station people, the good attention they gave to preaching, and especially the *Sabbath-school*, which the pastor superintends himself, having made it, with God's help, a great blessing. In the afternoon, the thoroughly skillful and satisfactory manner in which Benjamin applied the truths of the morning's discourse to the consciences of the hearers, afforded me one out of numerous illustrations we have of the fact, that *native* preachers, if imbued with love to the truth and in earnest, can wield the 'sword of the Spirit' far more effectively than the foreign missionary. This native minister has a large and promising field. Will you not remember him in your prayers?"

Western Turkey Mission.

SEVERAL letters have been received from Mr. Farnsworth, of Cesarea (370 miles east-southeast of Constantinople), written in December last. One, respecting the famine, was published in the last number of the Herald; another, giving a very interesting account of an ascent — probably the first ever made — to the top of Mount Argeas, will be found among the Miscellanies of this number, probably; and some extracts from others, more directly relating to the missionary work, will be given here.

CHEERING PROSPECTS AT SOME OUT-STATIONS.

Writing on the 24th of December, Mr. Farnsworth notices the very gratifying visit of Dr. Gulick to the field, and then mentions visits to several of the out-stations, dwelling specially upon Roomdigin and Everck. Of the first of these places he says:—

"You will remember that this is the youngest of our out-stations yet reported. The helper, fortunately, is aided by a very worthy 'help-meet,' and, together, they are accomplishing a good work. The number of Protestants is still small, 33 (22 one year ago), but the interest in the truth, the breaking down of prejudice, and the general friendship of the people, all show that the way is prepared for a rapid growth. With an able helper there, there is reason to believe, that in the space of two or three years we might see hundreds embracing the gospel of Jesus.

"I spent an exceedingly interesting Sabbath there, with larger audiences than ever before, about 125 in the morning, and 150 in the afternoon. The work is taking strong hold among the women. Some of them have begun to learn to read, and many seem deeply interested in learning the 'old, old story.' After our morning meeting, perhaps as many as thirty women met in another room, and spent an hour with the helper's wife on a lesson from 'Jones' Catechism.' The school has made sufficient progress to excite considerable opposition. Pray for Roomdigin, and expect a good work there."

Passing to another place, not reported of late as an out-station, but now reoccupied, he states:—

“Everek is a large town, twenty-four miles south of Cesarea, on the southeast border of Mount Argeas. I was there last Saturday, and was exceedingly well pleased. It seems to me that we have never had, in any part of our field, a work which in its beginnings was more eminently and purely *spiritual* than that now begun in Everek. The zeal and the love of most of these brethren seem like the joy of those who, in time of a revival, have just passed from death unto life. Not less than eight persons, one of them a woman just recovered from a severe sickness, another a blind man, came from there to Chomaklu to attend the meetings on the Sabbath. All but one, if I mistake not, walked. Quite early Sunday morning, I walked out to the edge of the village and heard, floating on the clear, still morning air, the voice of singing. It did not seem to be one of the songs that the people of the country sing, but rather one of our familiar tunes. Soon I discovered in the distance two footmen, the sound grew more distinct, and I could catch the refrain of the hymn, — ‘Even me.’ ‘Even me.’ ‘Visit even me.’ When near enough to enable me to distinguish them, I saw the blind brother led by another, — but lately known as a Protestant. They had taken this early walk to be present at the morning meeting. Their zeal served to quicken that of the brethren at Chomaklu, and I trust it will ‘provoke them to good works.’ The preacher is very much encouraged in Everek, and I think he may well be. We are now trying to supplement his labors with those of a good Bible-reader. If we succeed in this, we think Everek will soon be a very interesting out-station.

“Chomaklu is feeling the influence of the work in Everek. The lines between Protestants and Armenians have always been drawn very sharply there, and those who are not known as Evangelicals have never ventured into our chapel. But it was not so last Sabbath. Many men and women and children came in, both in the morning and in the afternoon, and nearly

all listened very attentively, as if really wishing to learn.”

A few days later, Mr. Farnsworth sent the statistics of the Cesarea field for 1874, from which it appears that the missionary force, male and female, had been reduced from 9 to 7, and that of native pastors from 4 to 3. To the four churches 30 members were added, and more were to be added soon. Five members (out of 275) had died, two of them leading members at Cesarea, and one “a very pillar in the church at Soongoorli.” The gain in members of the Protestant community had been 161; the pupils in the common schools now number 839 — 251 more than ever before, the number of girls in the schools being almost 200 more than in any previous year. The contributions of the people, in this “second year of a most terrible famine, have fallen off fully one third.”

EVANGELICAL ALLIANCE AND THE TURKISH GOVERNMENT.

MR. E. E. BLISS wrote from Constantinople, February 4:—

“The Evangelical Alliance delegation have come and gone. They were refused an audience of the Sultan, notwithstanding that, before leaving England, they were officially informed by Lord Derby that the Turkish Minister of Foreign Affairs had intimated to the British Ambassador here that if they came out they would have audience of His Majesty. The Grand Vizier, who took the responsibility of refusing to present to the Sultan their request for an audience, based his refusal on the want of precedent for granting such a privilege to persons ‘invested with no official character,’ and at the same time presumed to deny that there had been any violations of religious liberty in Turkey warranting their complaints.

“The delegation therefore go back to England painfully impressed (as they tell the Grand Vizier in a final communication to him) with the reception they have met with from himself; which, under the circumstances, they cannot but regard as discourteous to themselves and to the distinguished persons whom they represent,

and as indicative of a purpose on the part of the present Turkish administration to persist in a policy adverse to the interests of religious liberty. They add, too, that they cannot be responsible for the alienation of feeling towards Turkey, on the part of the people of England, which this attitude of the Turkish administration will be likely to occasion.

"Is, therefore, the delegation a failure? By no means. Their resolute bearing—their refusal to be turned aside by the mingled denials in regard to the past, and promises in regard to the future, of the Turkish Minister—has done good. It has shown that they were not to be humbugged. Their reference to the effect likely to be produced in England by the reception accorded them, has already produced the effect of drawing forth most lavish promises, which, under the circumstances, are more likely to be fulfilled than if made earlier in their stay here, and accepted by them as satisfactory. They have gained, also, a knowledge of the situation, which will be of great advantage."

Eastern Turkey Mission.

A TOUR—KOORDS.

DR. RAYNOLDS, of Van, wrote on the 1st of December last, reporting a tour by himself and his wife, to Bitlis and several out-stations, — Moosh, Havadorick, the Bulanick Plain, etc. Of one section visited he says:—

"The people in this region suffer much oppression from the Koords. The evening we were at Sheghaoub a party of the villagers came in, who had been robbed on their way from the city, and the brethren were somewhat concerned for our safety in going over the same road the following day. Two of them went with us, and we met with no trouble from Koords, but for two of the six hours had a severe snow-storm, driven in our faces by a cold piercing wind. So we were doubly thankful to reach our destination, Purkhoos. The teacher, who is to labor there this winter, had not yet arrived, the room he is to occupy not being com-

pleted. We were taken into the living-room of an ordinary native house, and the prospect for a night's rest looked at least very dubious. But I procured the ejection of a herd of donkeys from their stable, and here we were able to pass a very comfortable night. The gospel has made very slow progress in this village, though there have been some here known as Protestants for a number of years."

A BRIGHTER SPOT—LIGHT AMONG THE CHILDREN.

"Saturday we went on to Aghagh, a small village of nine or ten houses, but one of the bright spots in our field. I think we may safely say that it is as thoroughly evangelized as most towns in New England. The stormy weather was interrupting the roofing of their chapel, which a week or two of good weather would enable them to make ready for occupancy. The walls are completed, being built of hewn stone, drawn from a ruined church and tomb not far off, on the lake shore. The timbers for the roof are nearly all on hand, and when the building is completed they will have a very commodious chapel and preacher's house. Meantime they meet in private houses. At the morning and evening services, which I conducted, about fifty were present, besides very small children. At noon, the head-man of the village went with me to the large village of Dzaag, half an hour distant, where he has been employed as teacher for one or two winters. There are no avowed Protestants there, but seven or eight men are thoroughly persuaded of the truth, and only need a little more boldness openly to avow it. Several of the boys who were in the school last winter came and sat down by their teacher, and sang with him several of the hymns he had taught them. I was specially pleased with one little fellow, of four or five years, who sang two or three hymns through, with the rest, from beginning to end, evidently familiar with both words and tune.

"The contrasts of the picture were certainly striking. We were squatting on a little raised platform in one corner of a dark stable, horses and cattle all around us, and there was this little fellow, with

nothing in the world to cover him but the patched and tattered remnant of a cotton shirt, but with really fine features, and evidences of mental qualities of no mean order. I remember, too, on the previous Sabbath, at Havadorick, as we were sitting out of doors between the services, a little girl of about the same age, with even less clothing than this boy possessed, coming and trying to protect her blue and shivering limbs in her father's lap, putting her arms about his neck and pleading for a primcr. The gospel has certainly put a different kind of thought and desire into the hearts of these poor people.

"Monday morning we felt that our missionary tour was completed, and we had only to make the best of our way home. We had some storm on the way, but arrived in safety, Thursday, November 26th, just five years from the day we reached Harpoot. If we were not able to eat a turkey [on that Thanksgiving-day] according to ancestral custom, we were at least truly thankful for all the mercy we had experienced by the way.

"In the city no great change has taken place during our absence. You will be glad to learn that the boy Taveet, of whom I have written you, finds the opposition at home nearly ceased. He says his older brother, once so bitter, spent a considerable portion of last Sabbath reading in 'Pilgrim's Progress.'"

Madura Mission — Southern India.

THE MADURA STATION — ADDITIONS.

MR. RENDALL wrote from Madura, November 23, 1874:—

"I have now had charge of the Madura station for three and a half months, and my interest in the work carried on throughout the station field has been increasing from the time we came here. The church work, evangelistic work among the heathen, and the educational work as carried on in all the schools, are most important, and demand the utmost exertion of all engaged in these departments.

"The two native pastors are work-

ing diligently and effectively in their churches. There was a communion season held in the East Church on the first Sabbath of November, and six persons were received to church privileges. Five of these were pupils connected with the girls' boarding-school. There had been, for some time previous, a good state of feeling among the older pupils, which continues, and I trust will manifest itself in more fruit still. A communion season was held in the West Church the next Sabbath, and five persons were received. One was the daughter of the pastor, and connected with the girls' boarding-school; two, a man and his wife, were converts from heathenism; and another man and his wife were converts from Romanism. The season was a memorable one. We received these converts as first fruits, the pastor's daughter indicating what the Holy Spirit is about to accomplish in the families of Christians and in our schools, and the other cases indicating what is to be done among the heathen and Romanists.

"To increase the interest in the work of evangelization, weekly meetings are held among the helpers of the station. All within six miles of Madura come together every Monday, and we are encouraged by hearing what the Lord has done during the week. The aim is to lead each one to labor for the conversion of souls, and to expect a blessing. There are now inquirers in five different places, and there are at least forty of the church members who consider it a privilege to go out to the heathen and preach the gospel, every Sabbath afternoon. Twenty of these are in the city of Madura.

"The boarding-school continues to prosper. Quite a large class is expected to graduate in March. There is also a very good state of feeling among the pupils. As I have noticed, five of the pupils united with the East Church the first Sabbath of November, and one with the West Church the following Sabbath. There are several other candidates for church membership, and we have great reason to be thankful for God's blessing on the school.

"Mrs. Thompson, the wife of an Eng-

lish barrister residing in Madura, has voluntarily offered to assist my daughter Mary in looking after one of the schools for Hindoo girls. This is a great help, and I rejoice to record this voluntary aid given by a lady who has her heart in the missionary work. In the two schools there are over sixty pupils, and the work is one that should be prosecuted with vigor. These schools, together with the ordinary and necessary work of the station, keep my daughter very busy, but I trust the Lord will continue to grant her all needed strength and grace."

Ceylon Mission.

ANNUAL GATHERING OF THE CHURCHES — JAFFNA COLLEGE.

MR. HASTINGS wrote from Batticotta, November 27, 1874:—

"The Annual Convocation of our churches was held this year at this station, on the 8th of October. On that day, when the friends of the American Board who attended the Annual Meeting at Rutland were assembled to partake of the Lord's Supper, a good number of Christians and others were gathered here, to listen, in the fore part of the day, to stirring addresses on missionary subjects, and in the afternoon to gather around the table of our Lord. It was an occasion of great interest. It was very gratifying to hear the younger brethren of the mission speak so readily in Tamil. The addresses of the native brethren were very appropriate, and some of them quite stirring.

"The first term of the third year of our college closed on the day of the meeting. The students remained and attended the services of the day, and then dispersed to their homes for a three weeks' vacation. The new class, of twenty-nine members, have entered upon their studies with a good degree of interest. The drill of the first term has prepared them to go on with their course with increasing profit.

"The religious state of the college is hopeful. One from the first class has recently been received to the communion of the church. Several members of the new class desired to be admitted at the same

time, but it was thought best to defer the consideration of their cases until we should become better acquainted with them. Of the eleven members of the highest class, seven are now members of the church. Of the remaining four, two are the sons of Christians, and the two from heathen families confess that they are fully convinced of the truth of Christianity, and they freely acknowledge its claims upon them; but they are deterred from making an open profession from fear of the opposition of their relatives.

"Our second term of the third year commenced on the 29th of October. Two members of the second or middle class failed to return. One has gone to Madras to study, and the other to the southern part of the island to obtain employment. It is somewhat discouraging to lose our students just as they begin to make satisfactory progress, but this is an evil felt in all similar institutions in this country. The desire to earn something — to obtain a profitable situation — becomes stronger than the desire to learn, and they drop off. The present number of students in the college is fifty, nineteen of whom are members of the church, and eleven others belong to Christian families."

CASES OF INTEREST — MRS. SPAULDING.

"We have cases of individual interest, which encourage us to believe that the heaven is surely working in the hearts of not a few about us.

"Of Mrs. Spaulding's death I have already written you. She was every one's friend, and is greatly missed by all. The first generation of missionaries has now passed away. She was the last of that noble band of men and women who came to India previous to 1820, and commenced here the missions of the A. B. C. F. M. She and Father Spaulding lived to see great changes, and we who remain to carry on the work which they have left, little realize the difficulties they encountered, and the self-denials and trials to which they were subjected."

Mr. Anketel, native pastor at Tillipally, reports the admission of one adult to the church, and the baptism of six children, in October.

North China Mission.

A TOUR IN MONGOLIA.

WRITING from Kalgan on the 20th of September, and again on the 20th of November, Mrs. Gulick reports the illness of her husband; a tour of fifty days in Mongolia, on which they started about the first of August, as soon as he was able to go, — his health improving as soon as he reached the Mongol plateau; and his still more serious illness after their return. Respecting the tour she says, briefly: —

“Every one who knew us gave us a hearty welcome, as well as those whom we had never seen before, with but one exception. One great encouragement in the Mongol work is the friendly, open-hearted way in which they meet us, both in our home and in theirs. Is it not God’s doing, — preparing the way for the entrance of his truth? We can hardly expect that this will continue, for if but one of the leading men should renounce idolatry and break loose from the power of the priests, the whole mass of priests would become alarmed, and would probably exert all their influence against us. The priests, who form one third, or perhaps one half of the whole male population, have now unbounded influence over the people, and by working upon their faith and generosity, their fears and superstitions, extort large sums of money from them, and live in idleness, upon the fat of the land. We met with much of interest and much to encourage us during this tour, about which I should like to write to you more fully, but cannot do so now.”

THE LITTLE CHAPEL AT TANG-FENG — BAPTISMS.

Mention was made in the Herald for March of the little chapel rented and fitted up by a few believers at Tang-feng, near Pao-ting-fu. Writing again on the 23d of November, Mr. Pierson says: —

“Since I wrote last I have made a hurried tour to Tang-feng, and for your encouragement will note a few things that I saw. Thursday afternoon, as it neared sunset, I entered the village in company with helper Mêng. Soon we were met by the brethren and escorted to their

new chapel. They were hesitant about asking me to stop in it, fearing it would be too small and cold. I told them I would do just as they desired, and they soon decided that the inn across the road would be better to lodge in. The chapel is a little three-room building, each of the rooms being about eight feet square and seven feet high. The timbers are poor, and I could not advise them to lay out much labor on it, but it was *beautiful* to my eyes, nevertheless. Hired by them without even my suggestion, they meet in it every Sabbath, and spend most of the day in reading and worship.”

On this visit to Tang-feng, Mr. Pierson admitted one person there to church fellowship, received one as a catechumen, and baptized three children. No one comes forward, as yet, at Pao-ting-fu, to sell or rent a house to the mission.

A VISIT TO YÜ-CHO — THE JOURNEY.

Mr. Porter, of Tientsin, reports a visit to Kalgan and Yü-cho. A few extracts will be given from his letter, dated December 2: —

“My sister, Miss Diament, and myself left Kalgan for Yü-cho October 1st. We found that earts would take us most comfortably up the rough river beds and over the mountain passes. It was just the time of the latter harvest. The fields along the roadside, and in the pretty valleys which we crossed, were full of merry harvesters, bringing oats, beans, millet, and kao-liang (broom-corn, you might be tempted to call it) to the threshing floors. I am reminded by these floors, clean and hard and bright as a New England kitchen floor, though they be only the ground beaten and rolled, of Boaz, and the old-time Jewish harvest floors. I fancy a Connecticut-river man would smile, or be reminded of home, if he should see the rhythmical rise and fall of the flails, or hear in the distance the buzz of the ‘mill of one-boy power, — nothing at all but a breeze in a box.’ This only illustrates the old notion that everything has had its *origin* in China. Everywhere we found the farm foree to include all the women and girls, as well as other members of the families.

"I was quite disappointed to find, as we passed along, the appearance of a sparse and exceedingly poor population. Even the poor little fellow who went along as my servant was quite distressed at the poverty of the places we stopped at, compared with his abundance in a mud hovel at Tientsin. I should fancy the population of the mountain region must be not more than one fifth as dense as on the great plain. . . .

"What a quaint old city Yü-cho is; so fine looking as to its old wall and beautiful gates, not long since repaired, so oddly littered up with memorial arches on every street, and so forlorn with its ragged and unpainted shops and houses."

HSI-HO-YING — BELIEVERS AND INQUIRERS.

"We thought it best to spend the first Sabbath at Hsi-ho-ying, forty li [54 miles] away, where seven or eight believers live. The three days spent here were full of interest. The church members seemed to have a genuine heartiness in their belief, and a real regard for the foreign teachers. 'If you can come three myriad li to tell me of God's love, what ought I not to do for those about me?' It was a pleasing sight to see an old school teacher get out his books of the new doctrine, his orrery, — a sun, earth, and moon, made of paper, suspended by strings from suitably arranged pegs, — and his map of the world; and explain with charming naiveté his new knowledge of the world about him. Nor were his explanations of the hymns he repeated to the by-standers, nor his prayers, when we met together, any the less simple and charming. The Committee could not find any more constant pleader for an immediate manning of Yü-cho station than this same dear old man Kao. Three young men followed me up all the time I was there, asking questions, expressing a desire to be baptized, and wishing to study. Miss Porter has written, probably, of some interesting cases among the women, and of a visit to the Roman Catholic compound, where a bright young Chinese priest urged them to escape Purgatory, by fleeing to the motherly embrace of the 'Universal Church.'

"Returning to Yü-cho, we spent another busy week. I sold books very easily, somewhat to my surprise. I spent each afternoon upon the street, improving the interludes of sales by reading aloud and explaining to the shifting crowd about me. At the compound, only a few came for medicines, more came to talk and listen, but most came to peek in, to see what these odd foreigners were about. Some young men from the Cho Yamen came again and again. I was much interested in one or two. They had heard the doctrine before, from the Catholics and others. One man stayed and read a good deal, and expressed a desire to be baptized. I find the Catholics have a large following in all that country."

Japan Mission.

BOTH SIDES.

SEVERAL letters have been received from Japan, from which extracts will be given, some presenting the brighter and some the darker side of the prospects there. Miss Talcott wrote from Kobe, December 1:—

"I do not intend to neglect the interests of the school, but could find full employment, and much more than that, for all my time, without going into school at all. Sometimes, indeed, the hopefulness of the work among the women in their homes makes me feel almost dissatisfied with school work, until I take a wider view, and realize how much the future of our work depends on the girls.

"I want now to go with Dr. and Mrs. Berry on a tour to Banshu. My heart yearns after the poor women whom I met there in September, and whose entreaties that I would come again were not *all* forms of politeness, I think. The face and words of one poor woman haunt me, as she came to me after the usual morning service, saying, 'If we must not worship the *Sun*, what, then, shall we worship?' She had heard but a part of the talk, and had failed to grasp the idea of a Saviour. It is not at all a difficult thing to win the confidence of

these people; and of the joy of the work of trying to win their hearts to Christ, surely the half was never told."

Mr. and Mrs. De Forest reached Osaka early in December, and Mr. De Forest wrote from there December 12:—

"At Kobe we had a royal welcome. Leavitt, Davis, Atkinson, and Taylor came off in a boat to greet us; we went to their homes, and every door was open.

"We saw a most impressive service on Sunday afternoon at the native chapel. It was communion, and two young persons united with the church; and the house filled to overflowing, the doorway blocked as though it were Brooklyn and Beecher the preacher, those on the back seats bending forward as if every word were worthy of deepest attention, Mr. Davis' face shining as the 'Book' says Stephen's did while he spoke the glad news, the baptismal service in an unknown tongue, the welcome of handshaking by every member of the church, their songs,—all these things touched us in a most unexpected manner. It needs very little looking around to be convinced that this mission is already a success.

"Osaka is not pleasant for the eye to look at constantly, not a city to be desired for a home. With its narrow Japanese streets, its unwholesome odors, and its endless sameness, I have seen places vastly more attractive. It has none of the beauty of the dear valley of Mount Carmel. But crowds live in this great city; its streets are thronged; and when I see how many hundred thousands are here, untaught in our pure religion, all the distasteful qualities of the place give way. By the side of the needs of the people, and in the light of the work so wonderfully begun, things that we naturally do not like are as nothing. I am willing to work here; and lest I rust while learning the language, I am going into school next week, to teach through an interpreter, and to interest myself personally in some young men. Then I shall have something to pray about, and something to keep me from losing my power of sympathy."

Mr. Atkinson, writing from Kobe, De-

ember 15, alludes to the poor health of several in the mission circle, and says:—

"I think the Lord is teaching us, and would teach our Board and the home churches, that the winning of this nation to Christ and Christian living is not to be done by might, power, or numbers of missionaries sent forth. I fear that too much stress has been laid on the *human* when the conversion of this people has been considered. Not that we need human numbers, or wisdom, or culture less, but God and the *power* of God more. My heart's desire and prayer to God for Japan is that it may be saved; and that we, and the Board, and our home churches, may appreciate the *Power* that saves, and earnestly supplicate the Almighty God for its abiding operation.

"The work done here thus far has been very remarkable, I think, considering that it is only a short year and a half since the oldest missionary of the Board in Japan offered his first prayer in Japanese, but of that work you are doubtless fully informed by those who have been most actively engaged in it. Thus far I have done comparatively little.

"I was hoping to begin regular Sabbath services in Hiogo on the 6th of this month, but was prevented. We had a building all rented for a dispensary, and for Bible services, except making out the papers. The ward officer—a bitter hater of the Bible—heard of the proposed scheme, and closed the street to us. The street was the main thoroughfare of the city, just the place we wanted, and a most desirable situation. For the time we yield to the inevitable, but hope to carry our point hereafter, and I hope to begin work in that place about February.

"The churches should know that the way here is *not* wide open, so that all we have to do is to go out, preach a sermon or two, and then baptize the believers till we are tired. We all think that the work in this land will be a great and glorious one, but it does not seem as though all the most hopeful and cheering things should be published to the people and none on the other side,—such as our failure to enter Kioto this year, and the reason of that failure, *i. e.*, our *being mis-*

sionaries, and our consequent disappointment and sorrow. Then take Osaka at the present time. The desire is that Dr. Adams should get up into the heart of the city, and we hope to get him there, and an associate; but if he gets there, there must not be much said about the Bible when the Government permission is sought. Christianity is a despised doctrine and way in Japan. Yes, it is a hated thing, and an offense to thousands. Government does not fight it, neither does it tolerate it, except when the officials of the place where the Bible is being taught are quiet about it. If one or two of these object, then the Bible must pass out. The Devil is not dead yet. He is alive and very vigorous in Japan, and our churches need to know it, that they may sympathize with and earnestly pray for us, as we are contending with him here, entrenched in his stronghold of heathen hearts. I pray you dissuade our people from thinking that we are out in holiday costume, with flags flying and drums beating, and making a triumphal march through this land. The fiery darts of the Evil One fly thick and fast, and he is contending every step of the way. Hence we must fight if we would win. And we are willing to fight, and are glad to know that we shall come out more than conquerors by and by; but while we are fighting we want our churches to know it, and so sympathize with us and pray for us, and for those here from whose hearts Satan is ejected, in whose place Jesus reigns."

Micronesia Mission.

THE *Morning Star* reached Honolulu, on her return from Micronesia, February 3d, bringing Mr. Doane, from Ponape. Mrs. Doane, it will be remembered, having found herself unable to live at Ponape, after spending some time in the United States, went to Japan in the autumn of 1873; and Mr. Doane came now from Ponape expecting to join her there, and be connected, in future, with the Japan mission, though he may remain at Honolulu. A letter from him, written on board the vessel, after he had visited the

different stations of the mission on his way, brings to view, somewhat, the prospects of the work in the several groups of islands, and for that reason is selected from among the Micronesia letters for use in this number of the Herald. Extracts only can be given, and a like use of other letters will be made hereafter.

LEAVING THE FIELD.

Mr. Doane's first date is "*Morning Star*, December 22," when he wrote:—

"Can I sing, 'Homeward Bound?' I am away from home, and driving on—towards home? I feel, rather, like singing, 'I'm a pilgrim, and I'm a stranger.' We purposed to leave Ponape November 3d, but did not get under way till the 4th. Will you think me childish when I tell you that those were about the saddest days I ever saw. The day before the one appointed for sailing, my scholars had decked the cabin of the *Star* beautifully with some of Ponape's brilliant flowers and ferns, and wreaths made from young orange and other leaves; and then we gathered in the cabin and sang and prayed, thus taking a public farewell of one another,—the last time we were ever to sing together. That meeting started the tears and made husky our voices. In part, that service was to greet the new workers you had sent us; but the songs of greeting to them were toned not a little into the minor key. We could not sing a greeting and a farewell in the same cheerful strain. . . . At the boat, and in it as we cast off, we tried to sing, 'Shall we gather at the river'; but the first note from the old teacher was enough, the chokings and sobbings broke us all down. We could only look what we wanted to sing. . . . Soon Ponape sank from sight; is it ever to rise again? 'Isle of beauty, fare thee well!'

"You will want, perhaps, a few 'Notes by the way,' as we sail along, touching at various islands. But I must, in the first place, thank the Board, and thank Christian friends, for sending such help as you have, to make the vacant place good, aye, more than good.¹ It took from our hearts

¹ Messrs. Logan and Rand, with their wives, new laborers, went in the *Morning Star* to Ponape.

a heavy load as we greeted them, knowing that they had come to take up the Master's work on Ponape; and may he largely bless them, and largely fit them for the work to which they have given themselves."

MOKIL AND PINGELAP — OUT-STATIONS.

"Leaving Ponape on Wednesday, the next Sabbath morning we touched at *Mokil*, and spent the day there. I preached to the little church in the morning; had prayer-meeting at noon; at near sunset baptized twelve and celebrated the Lord's Supper; and then married three couples. Sabbath evening, too, we had a prayer-meeting, at which all the population of the island gathered. We meant to feed the shepherdless ones there to the full, if possible. Monday morning we had a farewell meeting, and gathered up some 150 gallons of oil for *monthly contributions*, and 18 gallons for books.

"Taking leave of the dear people there, already made beautiful in coming to Jesus, we passed on to Pingelap, some sixty-five miles distant. We landed there, or rather were pitched ashore by the breakers, well wetted, and life not a little endangered. Reaching the landing, a vast throng of people gathered together to greet us. . . . Word was passed for the horn to be blown, and soon the meeting-house, one of the largest in Micronesia, was packed, — the men on the right, the women on the left, and the children, — O, what numbers! in the middle. We preached to the multitude a sermon in the Ponape language, which was mostly understood, certainly by the deacons and those who had made efforts to read our Ponape books. Closing this meeting, we had the communion, first baptizing seven, and organizing a little *church*, the first on Pingelap. Two deacons were set apart to their work. They are capable men, and we shall hope much from them. They already have a large influence among the people. After the communion we married forty-four couples, then gathered up some five barrels of oil, the first gifts at the monthly concert, and one for books, contributed not by *Christians*, as such, but by those *expecting* to be such, — thank-offer-

ings, as it were, for what the Lord had done for them and would do, and evidences of what they were willing to do for him."

KUSAIE AND EBON.

"We reached Strong's Island Friday, and spent the night on shore with Brother Snow. Found the good cause prospering there, and the notorious Captain Hayes professedly a changed man — a praying man. May it be so truly; time will show. Leaving this island Saturday, we reached Ebon the last of the next week, spending only a day on shore there. It was a great joy again to visit and land among my former people; and my heart was rejoiced to see that they remembered me. Many gathered about the house once more to give me their greetings of love. And here let me say that — as we left the Marshall Islands finally — the last day we had a prayer-meeting, the people coming from other islets to greet me. At parting, many little gifts were presented, some even coming with money in their hands, and as they clasped mine leaving the gift. How tenderly they seemed to feel towards me!

"The Lord has blessed this mission. The churches are growing, and the schools; and the whole people seemed to be renewed. Seventeen years since, when we landed, all was dark, not a soul had heard of Jesus. Now, many are baptized unto him, many reading his blessed words, and some, we feel, have passed away and gone to him on high."

NAMARIK AND JALUIT.

"But we could make only a few hours' stay and hastened off for Namarik, reaching there on the Sabbath, when Brother Snow went ashore and held a meeting, and on Monday baptized quite a number, and had the communion. The church there voted to take an advanced step, — to support, henceforth, their own teacher, a native of Ebon.

"Leaving this island we sailed north-east to Jaluit, entered its lagoon and rested for a few days. Let me speak of the good work there. As we landed, and saw the large stores of Messrs. A. Capelle & Co.; saw the business they were doing; the nice dwellings of the foreign popula-

tion, and some, too, of natives; the streets laid out and sanded with clean white sand; the church building, and the members of the church, many of them, so well clothed; in fine, when I saw the large improvements on the island, and so much evidence that the Master of all was there, I could not but exclaim, What a change! What hath the Lord done!

"Fifteen years since I explored the island with the *Morning Star*, landed on this islet, and preached on the Sabbath. But what a wilderness it was then! What darkness! Now, the week I spent there was a perpetual joy. I was walking among the 'trees of righteousness' in the 'garden of the Lord.' A little Eden did the place seem to be; and was it not prophetic of what shall be in all the islands of the group? Not far from there lay some of the timbers of the *Sea Nymph*, cut off by this people in 1852. Why was not the Master's dear vessel in the same danger now, and the vessels of this firm of A. Capelle & Co.? Jesus had been there and touched these hearts. His spirit of *love* brooded over the island now,—not the demon of murder, and robbery, and lawlessness. Surely, 'Blessings abound where'er He reigns.'"

APAIANG — BUTARITARI.

"Leaving Jaluit on the 9th [December] for Ebon, we reached that island the next day, and taking Brother Snow on board, sailed for Mille. He was landed there on the 15th, when we headed for Apaiang, entering the lagoon of that island on the 21st. We came somewhat expecting Brother and Sister Bingham would return with us to Honolulu, but the work is so interesting,—with many inquiring the way of life, the training-school needing their help, and the revision of a part of the New Testament on hand,—that, with an improved condition of health, they have decided to hold over till the next trip of the *Star*.

"Leaving Apaiang on the 28th, on the 30th we reached Butaritari. Soon the good brethren Kanoa and Maka were on board, and greeted us with a very warm aloha. The work there is in a healthy state. I saw nothing to indicate that it was not prospering. Schools are small,

but I believe regularly kept up. There are some six church edifices, with a membership of about 130. The brethren have good dwellings to live in, and are apparently beloved by the people. Thus the Lord has wrought there. Some twenty-two years ago, when the fathers of the Micronesia mission were creeping along from island to island in the *Caroline*, she touched there. The people were asked if they wanted missionaries, and replied in the negative, saying it would interfere with their polygamy. Poor people! the *Caroline* sailed on, but the Master remained, and has now opened the island to his laborers. The King's brother is a member of the church. Thus it is the work goes on.

"January 4. It was our purpose to sail on the 2d, but hard winds prevented, and yesterday we joined the brethren on shore in worship. A congregation of about 75 were present, the Christian part, well dressed,—remarkably so for Micronesia,—sat on elevated seats in a becoming and decorous way; though I did notice one of the brothers drawing his feet up under him in the usual Micronesia mode of sitting, and so hard to avoid when they sit on a chair. But tears soon chased my smiles away, as I saw the devout behavior of all, and especially as I thought of the work which had been done. . . .

"At the close of the afternoon service we celebrated the Lord's Supper, and Jesus was in the midst. He came into this not very prepossessing meeting-house, and among this not very elevated people, and made one with us, not asking about the place, or the outward garb—because he found here, I verily believe, *loving hearts*."

GENERAL VIEW.

After leaving the Gilbert Islands, the *Morning Star* encountered a severe gale, but reached Honolulu safely, and Mr. Doane added to his letter a portion of a report which he was to make at a meeting in the Fort Street Church: "The Micronesia Mission has just turned its majority. Twenty-two years since the *Caroline* was sent from these shores, bearing

three American missionaries with their wives, and two Hawaiian helpers, to start that mission. The little vessel reaching Strong's Island, a missionary and his wife, and a teacher, are at once welcomed by the King and his people. She passes on to Ponape. There her welcome is less cordial; yet two missionaries and the helper land. . . . These first few laborers have been increased, till now there are seven American missionaries, and eleven Hawaiians. Four of the most important dialects of the field have been reduced to writing, and into all of them the New Testament, or a portion of it, has been translated. More than 2,500,000 pages of school books and of the Scriptures have been printed. More than 500 Christian songs have been prepared, either original or translated; such as 'Jesus, lover of my soul;' 'When I survey the wondrous Cross;' 'There is a fountain filled with blood;' and 'My faith looks up to thee, Thou Lamb of Calvary.'

"There are three training-schools, with 100 pupils, and many hundreds of natives read well what has been printed for them. There are about twenty churches, with a membership, in the aggregate, of 1,000, giving, for each of the twenty-two years of toil, forty-five conversions. The contributions at the monthly concerts for the past year will be hard on to one thousand dollars, and not a small sum have the natives paid for books. And from these churches there have been sent forth (and partly supported by them) *ten catechists*, some as *home*, some as *foreign* laborers; and the so-called *foreign* ones are emphatically so, going to a people of another dialect, as foreign to them, almost, as to an American missionary.

Such, in general, is the growth of the work in Micronesia. This work has been accomplished through much hard labor and with many trials. Often one laborer has been left alone with his family, for years, at his loved island home. [Some have remained when their wives have been constrained to leave.] Here the demon of war has driven one from his work, and destroyed his little home. There pestilence has swept over an island, bearing to their graves one half the population, and so

enraging the natives that some demanded the lives of the missionaries, asserting that it was they who had brought the evil, and they must suffer for it. Often the night of toil has been darkened most terribly by the wickedness of men from ships, some prejudicing the native mind against missionaries, others selling liquor, others enticing from the schools female pupils, and then cursing the missionary who rebuked this sin. They who went forth at first saw the people with no knowledge of God, but worshiping spirits, and deifying trees, and stones, and animals; tribe warring with tribe; murder, theft, and lewdness the pastime of most; with no Sabbath; and not a native book in all that island world. Against such evils and under such trials have the laborers toiled. Behold the success!

"But the field calls for more laborers, for the work is not yet done. . . . The older missionaries are overtaken, and fast passing into the sere and yellow leaf of life. The *Snows* must melt ere long, and Sturges will not always be the strong shouldered one he has been. And there are islands west unoccupied — what of them? The call comes from the *Pelews*, and *Yap*, and it will soon come, we trust, from *Hogolen*, all high islands. Who will enter in and work these islands, and the coral islands, scattered all about them? Yes, the work is calling for help, — more workmen, more master builders; and there is *very* much to encourage."

Northern Mexico.

A TOUR AMONG THE OUT-STATIONS.

IN a letter dated December 30, Mr. Herrick gave a pleasant report of his last tour, in 1874, among the churches, on which he was accompanied, as usual, by the preacher Don Brigido. He writes:—

"We plodded on through the mist and mud until we reached Los Habras, where we have a small society of six or seven families, and some choice spirits. The Board has never spent anything at that point, save for books, yet they have shown more activity than some larger churches, where much is spent yearly. They are

forming a small fund to be used for the cause, as may seem best. We found a great deal of sickness, — fever of a bilious or intermittent type. Whole families were prostrated among our members, and this, of course, decreased the attendance at the meetings.

“At Allende we found much to encourage, — full meetings, fine singing, deep and earnest attention to the Word. There were present a man and his wife who have lately become interested in the gospel. They seemed affected during the service, and when we called upon them they assured us that they were much pleased with all they saw and heard, and were convinced that this was the truth. The woman told a friend, after the meeting, that she was so affected during the service that she desired to be baptized at once, that she might find rest. We called on several families, and visited, in his sugar-mill, a prominent officer of the town, who is somewhat interested in Bible-reading, and very liberal withal.

“Went next to Montemorelos, where the church is growing more rapidly than any other in the mission. Passed on the way the cross-surmounted grave of a poor man who was robbed and murdered on that spot a few weeks ago. We had a number of meetings at M., some of which were well attended. In our public addresses, as well as on family visits, we pressed the subject of self-help, endeavoring to awaken dormant consciences and rouse a sense of gratitude.

“We received two members, a man and his wife. He, poor and sick, scarcely able to stand during the service, had left his bed when he heard we were in town, and walked a long distance that he might unite with God’s people: ‘For,’ said he, ‘I may be gone before they come again.’ It was a very interesting and impressive scene. A Catholic family, near by, that has been bigoted, came to listen from curiosity, seemed very much interested and pleased, and said, ‘Many things are said against the Protestants and their meetings, but we like what we have seen. They teach their people something, while our church does not.’ A tribute and concession which was most gratifying to us. This is, I think, one of the most liberal

places in Nuevo Leon. Infidelity, free-thinking, and indifference, are the foes there now. Volney, Voltaire, and Rousseau have exerted a baleful influence on the people.

“Next went to La Cotorra, where we have a small but promising church. There we spent our Christmas eve, shivering on the floor of a hut. We had full meetings while there, and have strong hopes that they will do something toward self-support. The majority of families in this rancho are Protestants. Thence to Cadereita, where much sickness prevails, and back to Monterey.”

CONVENTS CLOSED.

Miss Strong wrote from Monterey, January 15: “The President of Mexico has closed all the convents, and the nuns are all to leave this country to-day, for Europe and the United States. This important movement brightens the prospect for Protestant schools.”

Western Mexico.

ADDITIONS — PROGRESS AND PROSPECTS.

WRITING from Guadalajara January 4, mostly on matters of business, Mr. Watkins states: —

“On Christmas-day we had a precious time. Seventy were baptized, — 14 children and 56 adults, the latter uniting with the church. I desire very much to visit Ahualuleo about the 2d of March, and organize a church there. I apprehend no danger.”

A brief report from the mission, for the last six months of 1874, mentions this admission of 56 members to the church, and says the whole number of members is now 71. The cloud, from fear and apprehension among the people, thrown over the work by the murder of Mr. Stephens, had in some measure passed away, services were recommenced in June, and Mr. Watkins has preached twice on the Sabbaths and once on the Wednesdays. Mr. Morgan has been engaged in the study of the language and in outside work. “We hope,” it is said, “for increased interest the coming year. The promise is good.”

Writing in January, from Oakland, California, where he then was, Mr. Morgan says:—

“The work in Guadalajara is making good progress. The leaven of the word of truth is spreading in all directions. For example: a young man who came on a visit to Guadalajara was brought by a friend to the ‘Reunion,’ with much difficulty. In the afternoon he needed no asking, but attended a kind of Sunday-school. This man came to the city on the 25th [of December] to join the church, which he did, and carried away Bibles, etc., that he might expound the Word of God to people in his hacienda. This is not an isolated case, I could cite others. The Word is obtaining free course, and will glorify itself in God’s time.

“On the evening previous to my departure (Tuesday, January 5th, the second night of the week of prayer), as I offered a few words at the close of the meeting, the people particularly desired me to thank the friends who had so kindly sent Mr. Stephens, Mr. and Mrs. Watkins, and myself; especially our California churches, whence we had come. It is my special duty to report this to you, and I desire you to report it to the body of our churches.

“There is a hunger for the Bible in Mexico, which you may readily believe when you hear of one young woman reciting, without a fault, the whole Epistle of James, and another, two or three chapters of Isaiah, or of Corinthians, or Genesis, etc. In fact, there is no bushel so large that it can hide the increasing flame of the Word of God. The blood of our class-mate Stephens has not been

uselessly shed. His murder was one of the principal arguments for the additions and reforms lately made in the laws of Mexico. These recently passed laws are all that we can desire. The clergyman, or other person, who by discourse, writing, or other means, incites any person or persons to murder or injure any one, or who brings, or by such act seeks to bring, the laws into contempt, shall be considered the principal in such act, and punished as the law directs.

“The Board has much cause to rejoice in the progress of the work. The fire of Christian truth is smouldering in many unsuspected places, and the occasion presenting itself, the flames will burst forth and burn up much of the stubble.

“Please remember the message from the brethren of Guadalajara: ‘The church at Guadalajara salutes you.’”

At an earlier date, in December, Mr. Morgan wrote from Guadalajara, referring more fully to the recently enacted “laws of reform,” in Mexico, passed by a “large majority,” by which, he states, all church buildings are to belong to the State, and only a certain number are to be allowed to Roman Catholics in each city, town, etc. Sunday is a legal day of rest, or for religious culture; public feast days are abolished; the Sisters of Charity are banished from the country, and no man or woman may wear a religious habit in the street; the clergy may not receive gifts of property, in houses, land, or anything, for services to the sick or dying; bishops, and other church dignitaries, are not recognized as such, but all members of the church have alike the right of petition, etc., etc.

MISSIONS OF OTHER SOCIETIES.

UNITED PRESBYTERIAN CHURCH—SCOTLAND.

THE last Report of the Foreign missions of this Church states: “The entire Income of the Church for all purposes, as Dr. Scott tells us in his admirable Report on General Statistics, has risen last year to upwards of the third of a million.

The exact sum is £338,378. Of this, the odd £38,000 are expended beyond the three kingdoms,—that is, in carrying out the great commission, ‘Go into all the world,’—not an amount too great, and, in the estimate of any competent judge, a proportion not too high, when we retain the £300,000 for our own

churches, or to be expended on work around our own doors."

The following table presents the leading statistics of the eight mission fields occupied:—

NAME OF MISSION.	Jamaica	Trinidad	Old Calabar	Caffraria	Rajpootana	China	Spain	Japan
Ordnained European Missionaries.	15	1	1	1	1	1	1	1
Ordnained Native Missionaries.	4	1	1	1	1	1	1	1
Native Licentiates.	2	1	1	1	1	1	1	1
European Medical Missionaries.	8	1	1	1	1	1	1	1
European Male Teachers.	6	1	3	2	2	1	1	1
European Female Teachers.	9	1	5	1	1	1	1	1
Native Catechists or Evangelists.	65	11	9	28	15	5	2	1
Schoolmasters.	140	40	4	13	75	6	6	1
Native Female Teachers.	30	14	2	4	4	3	3	1
Other Agents.	11	1	2	4	4	2	1	1
Principal Stations.	64	26	6	6	6	3	3	1
Out-Stations.	138	86	21	23	76	3	1	1
Communicants.	6927	5572	215	776	222	26	72	1
Inquirers.	1187	846	52	221	57	4	8	1
Week-day Schools.	166	52	13	16	77	3	5	1
Pupils.	9079	4491	458	613	9068	34	423	1
Total Educated Agency.	325	88	2	54	16	15	3	1

FREEWILL BAPTISTS.

The Foreign missionary work of the Freewill Baptists of the United States is in India (Orissa), where they have four American missionaries, one printer, nine female assistant-missionaries, six native "ordained and licensed preachers," fifteen "lay preachers," and five churches, with 371 members. The additions last year were 32. There are 645 scholars in the Sabbath-schools.

The receipts of the Society during its last year were \$14,996.65, contributions from the churches having "fallen off some \$4,000 as compared with the pre-

vious year;" but increased receipts from "auxiliaries, bequests, and donations," in great measure made up this deficiency. "The reports from the different stations indicate an unusual interest in spiritual things, in some sections of the field, particularly among the Oriyas, near Santipore, and among the Santals of Midnapore. There is manifestly a breaking up of old prejudices, and an increasing boldness and independence in accepting the teachings of Christianity."

Some new laborers were soon to be sent out, when the annual meeting was held, in October last, and the report states: "Instead of scattering the forces in the mission, as heretofore, it is now proposed to mass them, and see what can be done by a strong assault upon the lines of the enemy. And as Midnapore offers the greatest facilities for such an effort, the new missionaries will be stationed there. This will make that place stronger in working force than any station has ever before been in our mission. While those at other stations hold the posts assigned them, Midnapore will be strongly organized for a forward movement. By this it is hoped that such a movement will be made, and that the attention of the teeming populations of the surrounding district will be attracted, and the gospel find a large entrance into the whole district."

(ENGLISH) GENERAL BAPTIST MISSIONARY SOCIETY.

The work of this Society is in India, where it has, apparently, but three stations now occupied by missionaries, with, however, several former stations and "branch stations," where there are native preachers. There are 7 missionaries, 9 female assistant-missionaries, and 15 native preachers. Ninety persons were added to the five churches last year, making a total of 732 members. There are 90 pupils in English schools, and 316 in vernacular day-schools, 44 boys and 144 girls in "Asylums," 187 boys and 419 girls in "Famine Orphanages."

The Report states: "The revived interest felt among the churches of this country in behalf of the Mission is a token for

good. The list of contributions supplies ample evidence of such revival. Not to mention the large sums received from legacies, and for various special objects, it is gratifying to announce that the ordinary income for general purposes has in the past year exceeded £3,000, a point never before reached in the history of your Society."

"The cry of your missionaries for further help, so loud and earnest during successive years, has at length been partially answered. Your esteemed brother, Mr. Thomas Bailey, accompanied by his excellent wife, has returned to his labors in Orissa. Two other beloved brethren and their wives have been added to your mission staff."

MISCELLANY.

THE DEBT OF SCIENCE.

[From the New York Witness, February 23, 1875.]

THE last regular "monthly concert" at the Central Congregational Church, Brooklyn, Rev. Dr. Scudder, pastor, was very appropriately made the occasion of considering the vast amount of work done by Christian missionaries for the advancement of science. By invitation of the pastor, George May Powell, of the Oriental Topographical Corps, repeated a section of a series of geographical papers recently prepared and read by him before the American Institute. This section is devoted to the discussion of the work done by the missionaries of the fifty-four various Boards and Societies, for the advancement of geographic and kindred sciences. He said:—

Probably no source of knowledge in this department has been so vast, varied and prolific, at so insignificant expense to the world, as the investigations and contributions of these missionaries. They have patiently collected and truthfully transmitted a great amount of exact and most valuable geographical knowledge. All this has been done without money and without price, though it would literally have cost millions of treasure to secure the same by any other means. This, with a work as a civilizing and also a commerce-creating agency almost imponderable in its results, may be written on the financial balance-sheets of the nations as so much "net gain." All this as simply parasitic growth on the Tree of Life they go to plant.

Much of discovery, especially in regions most difficult to reach, which has been credited to adventurous and enter-

prising travelers and explorers as their own, would be more correctly stated if written down as simply forwarded through them, to the scientific world, by these missionaries.

One of the first steps in the march to conquer the topographical mysteries of unknown lands, is to acquire knowledge of the languages of the peoples inhabiting them. On this head he quoted as follows from Warren's "These for Those": "Our missionaries on the Pacific coast are thought to have demonstrated that these thousands of Islands were once settled by men of a common origin. So the original seed or parent stock is satisfactorily ascertained. How came they to this result? By reducing those many languages to form, and bringing them within the range of philosophical investigation and classification." The Ethnological Society, in New York, rarely holds a meeting where papers from missionaries on this topic are not read. Missions have furnished the means, says one, "that enable the German in his closet to compare more than 200 languages one with another. He has at his command the most unpronounceable words in which Eliot preached; the monosyllables of China; the lordly Sanskrit; the multifarious dialects of modern India; the smooth languages of the South Sea Islands; musical dialects of the African tribes; harsh gutturals of the American Indians; and also the languages of various Oriental peoples." Says Colburn: "But for the researches of missionaries, the whole Peninsula of farther India would be in a great part *terra incognita*."

Almost equally important steps in this

march are those by which we enter the realms of botany, geology, zoology, astronomy, and other departments of knowledge, germane to this subject. Professor Whitney, of Yale College, Secretary of the American Oriental Society, writes: "Religion, commerce, and scientific zeal rival one another in bringing new regions and peoples to light, and in uncovering the long-buried remains of others, lost or decayed; and of the three, the first is the most pervading and effective."

The outposts of the mission work are stationary, and scattered like the stars above, over the earth beneath. They are commanded by those thoroughly trained in academic shades, and who are quite as competent to throw the rays of the lamp of science as of ethics into the darkest corners of regions otherwise unknown. This permanence of location, and this scholastic training, together with their great number, combine conditions, inexpensively insuring a great amount, as well as good quality, of scientific work.

"I have seen," says Warren, "a letter from the celebrated astronomer Herschel, expressing thanks to a missionary in Persia, Rev. D. T. Stoddard, for important meteorological discoveries. He pledged to Mr. Stoddard a vote of thanks from the Royal Society."

Carl Ritter, "the prince of geographers," confesses he could not have written his vast works, "Erdkunde" and others, without the aid of material collected and transmitted by missionaries.

Champion's essays on the botany and geology of South Africa, in "Silliman's Journal," and on the topography of that region in the "American Journal of Science," are a few only among the works of that talented and cultured Christian gentleman, who gave his fortune as well as his life to one of the most difficult missions in the world.

Said Professor Silliman: "It would be impossible for the historian of the islands of the Pacific to ignore the important contributions of missionaries to the departments of science."

The zoological specimens sent by Rev. William Walker, from Africa; papers sent the American Association of Science, by Rev. Ebenezer Burgess, on the

geology of the Cape of Good Hope; and the exceedingly important work of Justin Perkins, in determining the geology of Persia, are also cases in point. The "New Englander" says that "Zulu Land," by Grout — for twenty years a missionary in Africa, — "has the accuracy of a photograph;" and Anderson says, "Williams' Middle Kingdom," in 1,200 pages, is probably the best account ever published of the Chinese Empire.

Balbi, one of the great cyclopediaists, is most hearty in his acknowledgment of the value of the scientific researches of missionaries; and Agassiz testifies that, "Few are aware how much we owe the missionaries for both their intelligent observation of facts, and their collecting of specimens. We must look to them," says Agassiz, "not a little, for aid in our future efforts for the advancement of science." "The Missionary Herald," says Carl Ritter, "is where the reader must look to find the most valuable documents that have ever been sent over by any society, and where a rich store of scientific, historical, and antiquarian details may be seen."

It would require money enough to endow a society, so long to keep even one man — who should be, in point of intellect, character, and culture, their peer — in the place of many of these field marshals of science. Moffat has worked fifty years in Africa, and many others as long, or nearly so, elsewhere. Of the work of the missionary Livingstone, in these departments of science, as well as religion, we feel scarce worthy to speak. The sweetness and the sadness, the romance and reality, the grief and the grandeur of the story seem to say, "Stand before it in silence, and with head uncovered."

My own intercourse with missionaries — looking at this work with the eye of a business man — when in Northern Africa and Western Asia, for the Oriental and Topographical Corps, in 1873, fully corroborates the testimony cited in this paper; as has also my subsequent correspondence with them in the same connection. For versatility, originality, and executive ability, not only in the work they were sent to do, and are doing so well; but in their action as the foremost

men and women in the East, to promote geography and its attendant sciences, they stand before the world in a light almost past praise.

In our country, missionaries have borne a part in the making up of its geography, a brief résumé of which would make a volume of rare value. We will take only time on this occasion to barely mention the intrepid and heroic Christian patriotism of Dr. Whitman—his statesmanship we may say, as well—in securing to us the gold, the glory, and the grand territorial expanse of the Pacific Coast. In his mission work in the wilds of the Rocky Mountains he discovered a plot to cheat our country out of nearly half of its present national domain. He mounted horse in mid-winter, and struggled for months through difficulties and dangers almost past description to reach the frontier of civilization. On arriving at the capital at Washington, he found the terms of the fraudulent treaty (to trade it off for a paltry fishing-ground of not one-thousandth part its value) not only negotiated but written out. It had been represented as inaccessible and valueless. He demonstrated its accessibility by returning over the mountains the following spring with near 1,000 souls, and their wagons and flocks.

ASCENT OF MOUNT ARGEAS.

REV. W. A. FARNSWORTH, a missionary of the American Board at Cesarea, Turkey, in a recent letter, gives the following account of what he supposes to have been the first ascent ever made to the top of Mount Argeas, at least by an American or European:—

“It will be remembered that our home is at the base of Mount Argeas, the highest mountain in the Turkish empire with the exception of Ararat. Though regarded as a spur of the great Taurus range, which lies about forty miles to the south of it and extends hundreds of miles to the east and the west, it is quite separated from that range, and stands alone, a huge cone in a vast plain. Its base is estimated to cover an area of three hundred square miles. It is an extinct volcano, and innumerable cones arise along its

sides, at various heights from the plain, the summits of many of them being higher than Mount Washington in New Hampshire. Many of those are very picturesque, and though we, in our prosaic and scientific way, regard them all as the result of volcanic action, the vivid imagination of the people of the east represents each as indicating an accident. The huge giant who constructed the mountain imprudently overloaded his basket, and its bottom was torn out, emptying its contents of rock and earth.

“The main peak is 13,000 feet above the level of the sea, and for three or four thousand feet almost as barren as when it was pouring forth vapors and melted rock. As it lies quite off the track of European travel, it has rarely been visited; and those who have come here have, so far as I know, made no attempt to ascend the mountain. In 1827, Rev. Mr. Gridley, a missionary of the American Board, came here with his teacher, a native of this vicinity, and while residing here made a partial ascent, reported very briefly in the *Missionary Herald* for 1828, page 259. ‘He reached an elevation, which, as he judged, was within three or four hundred feet of the highest summit. Toward this he was prevented from advancing farther by perpendicular precipices.’ I have resided here since 1854, and though very desirous of making the ascent, the fit opportunity was not found till 1873. That attempt was reported in the ‘*Congregationalist*,’ in a letter bearing date August 18, of that year. We only reached the height that Mr. Gridley had made. We wished to make an attempt to pass around the rock that barred our further progress, but had not time then.

“Last summer, when our powers and sympathies had been overtaxed by the crowds of starving, half naked creatures driven to Cesarea by the fearful famine, as we had no means at our command to render further aid, we furnished ourselves with tents and established a little colony far up the side of this mountain, almost to the regions of eternal snow. This afforded the desired opportunity to make a more thorough effort to reach the summit.

“We went, as last year, as far as the

bed of the old crater, or the 'erater valley,' with horses. All doubt as to the question of the igneous character of this region has been removed by the late visit of Dr. Gulick, who declares that it bears a most striking resemblance to the volcanic islands of the Pacific. This valley is surrounded on three sides by high walls, that formed the boundaries of the crater, the border on the northeast side only being broken down. Leaving our horses in the valley we climbed the steep side on the south, and then, for some two or three hours, walked on a semicircular ridge almost as regular as the border of an earthen bowl, — so steep on the northern side that one could not step down, even a few feet, but at the peril of his life, and on the southern side, though not too steep to afford a foot-hold, so smooth and free from ridges and rocks that large stones once set in motion rushed down with wonderful rapidity till the eye could no longer distinguish them.

"When the writer reached the rock, the 'perpendicular precipices' to which Mr. Gridley referred, and which no one, so far as I know, had ever before attempted to pass, some of the younger and more vigorous of our party, who had pressed on in advance of the rest, were not to be seen. For a time we were in doubt whether they had attempted to pass around the south side of the crag, as we had thought it might be possible to do, on our visit last year, or tried the northern side, which is steeper but requires comparatively little descent. We were, however, soon relieved from all doubt by the pebbles and small rocks that came rushing down the northern declivity, from beyond the crag. Following their course as soon as these dangerous messengers ceased to pass, we were soon beyond the rock, and heard their shout of triumph as they stood on the highest peak of Mount Argeas. Some of our party dared not attempt to go farther, but about an hour more of very hard work brought me to the top of the ridge again, where I was met by one of those who had preceded me, and a comparatively easy walk of twenty minutes more brought us to the summit.

"To the south and east the air was clear and the view grand, extremely so ;

but in other directions it was obscured by a dense fog, caused by the wind striking the huge banks of snow on the north and northwest sides of the mountain. We had some hope that the clouds might soon clear away and leave us an unobstructed view, but it was evident that we were where the clouds arc made. The process of cloud formation I have never seen so perfectly illustrated as when standing on that lofty peak. The air, which not far away was clear, was condensed as it approached the vast body of snow at our feet, and the vapor driving over the edge of the rock, scarcely ten feet from us, looked like drifting snow.

"Bleak and barren as this mountain seems, with its eternal snows, we found some life even here, both animal and vegetable. A pretty little bird, one that we have sometimes seen in town in the winter, was flitting about, and a tiny flower was found in a sheltered nook.

"Thinking that it might be easier to reach the ridge again by passing around the southern side of the crag, we made the attempt and finally succeeded, though it proved to be both more dangerous from sliding rocks, and more difficult than the other way. Once on the ridge again, we followed it but a short distance, when we found a place where we thought it practicable to go down the side of the cone direct to the bottom of the crater. We made the descent of some 1,200 or 1,500 feet in a very few minutes, and without accident. Here were larger fields of snow than we had found on the ridge. In one case we judged that we walked a mile over an unbroken bed of snow. This was dotted over thickly with innumerable little pebbles, with here and there a boulder, that have been loosened from their bed by the action of the winds and rains and sent drifting down the almost perpendicular side of the mountain. These rolling stones constitute the greatest danger in ascending Mount Argeas.

"We reached the place where we had left our horses just as those who had turned back from the foot of the precipice arrived there, and our encampment, footsore and weary, just as Jupiter and Venus began to show themselves near the top of the mountain.

“Eighteen hundred years ago, Strabo expressed some doubt whether any one had ever been to the summit of this mountain. Probably no human foot ever trod that point, certainly no American or European, till the 25th of August, 1874, when our party, consisting of two Americans, two Armenians, and one Turk, proved, by a successful ascent, that it is not only *possible* but *comparatively easy*. Had the atmosphere been as clear as it often is, we should have seen the whole of Cappadoeia, and parts of Galacia, Lycæonia, Cilicia, Pontus, and Armenia.”



THOUGHTS BY THE WAY.

A MISSIONARY lady, while returning recently to her work in Micronesia, wrote : —

“Lounging in my sea-sick dreaminess on the deck of the *Morning Star*, wherever the sails make a little shade, I consider myself fairly off once more to the battlefield, and this is my first bugle-call to my fellow soldiers in the war. Take my motto, ‘Faint, yet pursuing,’ if a stronger one does not become you, and onward to victory.

“The strife will not be long, —
This day the noise of battle,
The next the victor’s song.”

“And equal honor and reward to him who falls in the thickest of the fight, and him who, wounded sore, patiently seeks the rear, and him who, at his Master’s command, ‘Tarries by the spoil.’ Only let us be sure that we are following our glorious Leader, and doing just what he bids.

“Another vision that ‘comes to me o’er and o’er’ is that of the harvest field. ‘The field is the world,’ and how wonderfully are almost all parts of it ripe for the sickle. I cannot bear to think of the precious grain that is perishing, — that is too sad a sight, — but what joy to think of the many reapers! Some in the freshness of life’s young morning, just entering the field. Softly, dear ones! ‘Make haste slowly.’ How much better to husband your strength for the *day* of blessed service to which the Master appoints you,

than in frantic haste and fiery zeal, to use it up in misdirected efforts, in one little hour.

“Multitudes of reapers, in all parts of the field, are toiling faithfully at their posts, bearing the heat and burden of the day. And the blessed Master is near to each, and under the light of his loving eye, how sweet the toil!

“For others, the thickly clustering sheaves and lengthening shadows, show that ‘The day is far spent, the night is at hand.’ Faithful toilers! soon each, bearing his sheaves with him, to receive the plaudit, ‘Well done, good and faithful servant, enter into the joy of thy Lord.’

“But alas! for the idlers, — for those who, professing to have entered the harvest field, are seeking only their own ease and gratification, trampling down the precious grain, in search of way-side flowers. Woe to the triflers, to whom the shape of a hat, or the trimming of a dress is of more importance than the precious souls they might garner for the Lord. Dear fellow laborers, wake to a juster view of your duty and privilege. Defraud not your own souls of the rich reward which every hour of faithful service brings, and your Master of that much needed service, for the gewgaws of the fleeting hour. How cruel, to turn from the cries of the perishing and live for *self* alone. How unwise, to starve your souls for eternity, that your bodies may revel in the *fancied* riches of to-day.

“Work, work, nor covet an ignoble rest;
Allow no sloth thy spirit to beguile;
Those love the Saviour most who serve him
best;
And he who blesses others shall be blessed
With the full sunshine of his Saviour’s smile.”

“And then, when comes the blessed time when it may be said, —

“One song employs all nations, and all cry,
“Worthy the Lamb for He was slain for us!”
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain
Earth rolls the rapturous hosanna round.”

“We may have a share in the joys of the ‘Harvest Home.’ And what heart covets not a part in its glad rejoicings?”

GLEANINGS.

THE work of the Irish Presbyterian mission among the Dheds, at Basud, India, has made rapid progress within the last two years. The number of villages in some way occupied has risen from 4 to 27, the number of eoinmunicants from 40 to 71, and that of "candidates," from 54 to 444. Yet in some villages there is severe persecution.

— The number of English missionaries of the London Missionary Society in Madagascar is now 31. Recently, "a rearrangement of the framework of the mission there, of the most important and valuable kind," has been agreed upon. The expense of the mission last year was £13,160 (\$65,800).

— The new plans for the Madagascar mission embrace the enlargement of the present Theological Institution into a general College.

— The Queen of Madagascar, in accordance with a treaty made with the English Government, has issued a proclamation declaring all Mozambiques (Africans) imported into Madagascar since June 7, 1863, free, and forbidding further importations.

— The "Jewish Intelligence," for February, states: "Russia (including the kingdom of Poland), with its teeming population of Jews, is no longer to be a closed land to the missionaries of our Society. A deputation went to St. Petersburg at the end of November, bearing a petition to the Emperor. This petition requested permission for the Society to resume its labors in the Russian empire, and was not only graciously received by the illustrious and enlightened ruler of that vast country, but has also called forth the expression of his full sympathy in the mission work to which it referred."

— The "Presbyterian Monthly Record" briefly refers to the recent case of violence in Mexico thus: "The Rev. M. N. Hutchinson went from Mexico on a visit to Acapulco, by request of some Protestants, and a church was organized. This was followed by a riot of bigoted Romanists, which was suppressed by the military. Several persons were killed and more were wounded, but the mission-

ary found refuge on an American ship. We learn these particulars from the newspapers. By telegraph we learn the arrival of Mr. Hutchinson at San Francisco."

— The "Levant Herald" correspondent writes from Beirut: "A college of colossal proportions and of great strength of construction, has lately been begun by the Jesuits at the east end of the town. The brotherhood have bought up a very extensive plot of ground in that quarter, and in addition to the seminary, are also building a church. The scale of the present operations fully bears out the popular idea as to the great resources at their disposal."

— A Society has been recently formed in England to bring about the suppression of the wicked, enforced opium trade with China. May it have grace to persevere until this foul blot upon the English name shall be wiped away.

NOTICE—THE MORNING STAR.

THE *Morning Star* is expected to leave Honolulu, on her next trip to Micronesia, about the middle of June. Friends of missionaries in Micronesia should send letters to care of Hon. E. O. Hall, Honolulu (postage prepaid, six cents per half ounce), so as to reach San Francisco about the middle of May.

DEATHS.

At Oxford, Penn., February 24th, Anna M., wife of J. M. C. Dickey, Esq., and third daughter of Rev. John Rendall, of the Madura mission, Southern India. "She was born in Madura in 1854, came to this country in 1867, and was married in 1872. Her long and wasting sickness was borne with Christian heroism and sweet submission. Her missionary interest in the land of her childhood was very great, and was freely expressed in conversations with her husband and others, even till her tongue was becoming silent in death."

At Harpoot, Eastern Turkey, January 24th, Hattie, daughter of Rev. H. N. and Mrs. Mary E. Barnum, aged four years.

At Marash, Turkey, November 25, 1874, Charles Benjamin, son of Rev. and Mrs. E. G. Bickford, aged 10 months.

Charles Robinson, youngest son of Rev. and Mrs. G. F. Montgomery, aged 2 years and 7 months.

At the same place, January 26, 1875,

DONATIONS RECEIVED IN FEBRUARY.

MAINE.		Orange county.	
Cumberland county.		Wells River, Mrs. J. H. Carbee,	1 00
Gorham, Cong. ch. and so. 12.90; a friend, in part, 10;	22 90	Orleans county.	
East Dering, S. Sargent,	10 00—32 90	Brownington, Cong. ch. and so. 21.62;	
Hancock county.		S. S. Tinkham, 10;	31 62
Bucksport, Elm st. Cong. ch. and so.	50 00	Newport, Cong. ch. and so. m. c.	6 18—37 80
Lincoln and Sagadahoc counties.		Rutland co. James Barrett, Agent.	
Bath, Winter st. ch. and so., of wh. 100 to const. ANNIE M. PARKER, H. M.	525 81	Wallingford, Cong. ch. and so.	92 80
Newcastle, 2d Cong. ch. and so.	15 00—540 81	Washington county, Aux. Soc. G. W. Scott, Tr.	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		Northfield, Cong. ch. and so.	13 50
Bangor, First Cong. ch. and so.	16 10	Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Somerset county.		Springfield, A. Woolson,	350 00
Norridgewock, Cong. ch. and so. m. c.	7 56	Woodstock, 1st Cong. ch. and so.	11 23—361 23
Hiram, Cong. ch. and so.	3 05		761 93
Washington county.		Deduct amount donation of Mrs. Pearson, Coreutry, Vermont, entered twice (October and December),	5 00
Calais, 1st Cong. ch. and so.	35 75		756 93
York county.		Legacies.—Sutton, Mrs. Lucinda B. Hyde, by J. C. Tibbetts, Ex'r, in part, \$104, less expenses,	102 30
Ellot, Cong. ch. and so.	5 00		859 23
Kennebunk, Cong. ch. and so.	20 80		
South Berwick, George H. Fogg,	25 00		
Wells, Cong. ch. and so.	8 00—58 80		
	744 97		
NEW HAMPSHIRE.		MASSACHUSETTS.	
Coos county.		Barnstable county.	
Shelburne, Mrs. Mary A. Greene,	1 00	Wellfleet, 1st Cong. ch. and so., for 1874,	36 00
Grafton county.		Bristol county.	
Hanover, Cong. ch. and so.	23 05	Easton, Evan. Cong. ch. and so.	100 00
Lyme, A Layman Friend,	5 00—28 05	Fall River, 1st Cong. ch. and so., to const. JOHN P. SLADE and ANDREW BORDEN, H. M.'s.	217 01
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Seekonk and East Providence, Cong. ch. and so.	35 07—352 08
Amherst, Cong. ch. and so. m. c.	19 12	Brookfield Asso'n. William Hyde, Tr.	
Bedford, Blanchard Nichols, 25; O. L. Kendall, 1.50;	26 50	Brimfield, Cong. ch. and so.	50 00
Goffstown, Cong. ch. and so.	42 00	Brookfield, Cong. ch. and so., add'l,	50 00
Hillsboro Centre, Rev. John Adams,	10 00	Hardwick, Cong. ch. and so.	2 50
Hollis, a friend,	4 00	Oakham, Cong. ch. and so.	141 04
Manchester, 1st Cong. ch. and so.	144 16	West Brookfield, Cong. ch. and so.	23 73
Mount Vernon, Cong. ch. and so.	30 00		
Nasbua, Pearl st. ch. and so.	5 29—281 07	Deduct for printing,	149 89—117 38
Merrimac co. Aux. Society,		Essex county.	
Pittsfield, Jno. Thorndike,	10 00	Lawrence, South Cong. ch. and so.	30 30
Rockingham county.		Essex co. North.	
Atkinson, Cong. ch. and so.	3 00	Aunesbury and Salisbury, U. E. ch. and so. m. c.	10 64
Derry, 1st Cong. ch. and so.	45 00	Bradford, Mrs. Benjamin Greenleaf,	3 00—13 64
Exeter, 2d Cong. ch. and so.	129 07—177 07	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Strafford county.		Beverly, Dane st. ch. and so. m. c.	13 19
North Conway, a friend,	1 00	Hampden county, Aux. Soc. Charles Marsh, Tr.	
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		Chicopee, 3d Cong. ch. and so.	29 21
Claremont, Cong. ch. and so.	98 04	Holyoke, 2d Cong. ch. and so.	67 62
	596 23	Springfield, 1st Cong. ch. and so. 72 15; "Unabridged," 667; H. M. 550;	1,289 15
Legacies.—Amherst, Hannah Sawtelle, by George Swain,	25 00	Westfield, N. I. Leonard, for Eastern Turkey Mission,	112 00
Rindge, Miss Deborah Wetherbee, by Jason B. Perry, Ex'r,	106 51—131 51	West Springfield, 1st Cong. ch. and so.	15 00—1,512 88
	727 74	Hampshire county, Aux. Soc. S. E. Bridgman, Tr.	
		Florence, Mrs. Sarah Stoddard Williston, in memory of Charles Stoddard,	200 00
		Hadley, Russell Cong. ch. and so. 36.95, m. c. 6.17;	43 12—243 12
		Middlesex county.	
		Newton, Elliot Cong. ch. and so.	872 30
		Somerville, Franklin st. Cong. ch.	
VERMONT.			
Addison county. Amos Wilcox, Tr.			
Orwell, Cong. ch. and so.	71 00		
Bennington county.			
Rupert, Cong. ch. and so.	116 00		
Franklin co. Aux. Soc. C. B. Swift, Tr.			
Bakersfield, Cong. ch. and so.	6 40		
Lamoille county.			
Cambridge, J. W. Turner,	5 00		
Stowe, Coug. ch. and so.	57 15—62 15		

and so. 8 67; Prospect Hill ch. m. c. 1.74; 10 41
 Southboro, Pilgrim Evan. ch. and so. 25.25, m. c. 23 47, the above wib prev. donations, to const. FRENKICK J. STEVENS, H. M. 48 73
 Waverly, 1st Cong. ch. and so. 10 19
 Winchester, Cong. ch. and so. 400 00—1,341 62
 Middlesex Union. 5 00
 Leominster, Cong ch. and so., add'l, Maynard, Assabet Evan. Union Society, 20 00
 Pepperell, Cong. ch. and so. 9 35
 Townsend, Ortho. Cong. ch. and so. 21 25—55 60
 Norfolk county.
 Braintree, 1st Cong. ch. and so., bal. annual coll., 11, m. c. 5.65; 16 65
 Randolph, Atherton Wales, 100 00
 Sharon, Cong. ch. and so. m. c. 42 57—159 22
 Plymouth county.
 Marshfield, 1st Cong. ch. and so. 75 15
 Suffolk county.
 Boston. Old South ch. 2,995; Park st. ch. 1,083 25; Phillips ch. 348; Mount Vernon ch. 95; Union ch. 75.45; Central ch. m. c. 26 62; Vine st. ch. m. c. 15; B. H. N. 25; M. S. T. 25; Henry A. Johnson, 15; Mrs. G. M. Farrington, 2; a friend, 2; Hattie and Emma White, 1; 4,708 32
 Chelsea, Central ch. and so. 81 06—4,739 38
 Worcester co. North.
 South Gardner, a friend, 2 00
 Worcester co. Central Ass'n. E. H. Sanford, Tr. 10 00
 Stirling, Asa Keyes, 10 00
 Worcester, Cent. ch., Gents' Ass'n., add'l, 100 00—110 00
 Worcester co. South Conf. of Ch's. William R. Hill, Tr. 206 28
 Whitinsville, Cong. ch. and so. m. c. coll., 6 months, 9,007 34

LEGACIES. — Franklin, Miss Sally Fisher, by Peter Adams, Adm'r, 100 00
 Lincoln, Miss Elizabeth S. Rice, by James Farrar, Ex'r, 100 00
 Newburyport, Frances B. Banister, by J. M. Gordon, Trustee, 1,000 00
 Northampton, Mrs. Lucy Lyman, by C. L. Williston, 1,000 00—2,200 00
 11,207 34

CONNECTICUT
 Fairfield county.
 Easton, Cong. ch. and so. m. c. 27 00
 Hartford county. E. W. Parsons, Tr. Collinsville, Cong. ch. and so. 26.10, m. c. 7; 33 10
 East Granby, Cong. ch. and so. 3 80
 Hartford, E. S. House, 15 00
 South Glastonbury, H. D. Hale and Mrs. U. Hubbard, 30 00
 Suffield, 1st Cong. ch. and so. 42 60
 Windsor, Cong. ch. and so. 34 72—159 22
 Middlesex county. E. C. Hungerford, Tr. Clinton, Cong. ch. and so. 97 35
 Middle Haddam, 2d Cong ch. and so. 15 60
 Middletown, Jacob F. Huber, for Madura, 1 00
 Old Saybrook, Cong. ch. and so. m. c. 7 87
 Portland, Martha White, 12 00—133 82

New Haven county. F. T. Jarman, Agent. Cheshire, Cong. ch. and so. 70 00
 Guilford, 1st Cong. ch. and so. 36 00
 New Haven, 1st ch., J. A. D. 100, m. c. 4.25; 104 25
 North Haven, Elihu Dickerman, 2 00
 South Meriden, Cong. ch. and so. 14 50
 Westville, Cong. ch. and so. 43 25—270 00
 New London county. C. Butler and L. A. Hyde, Trs. Franklin, Cong. ch. and so. 103 10
 Ledyard, Cong. ch. and so. 23 00
 Norwich, Broadway Cong ch. and so. m. c. 18.20; 1st Cong. ch. and so. 7.30; 25 50—151 60
 Tolland county. E. C. Chapman, Tr. Mansfield, Cong. ch. and so., to constitute, with previous dona., FRENKICK FREEMAN, H. M. 19 58
 Windham county. Rev. H. F. Hyde, Tr. Chaplin, Cong. ch. and so., Gents' Foreign Mission Ass'n., 35.05; Ladies' ditto, 35.85; Monthly Concert, 62.30; to const. SEYMOUR DAYENPORT, H. M. 134 20
 Pomfret, a friend, 25 00
 Willimantic, Cong. ch. and so. 126 12—235 32
 1,046 54

NEW YORK.
 Bridgewater, Cong. ch. and so. 8 80
 Brooklyn, South Cong. ch. and so. 422.59; Clinton Ave. ch., E. Holmes, 50; Ch. of the Pilgrims, Miss E. J. Smith, 50; Elm Place ch. 34; 556 59
 Buffalo, Westminster Presb. ch. 5; Friends, to const. Mrs. M. M. BRADFORD, H. M. 150; 155 00
 Canandaigua, 1st Cong. ch. and so. 352 66
 Catskill, John Doane, 5 00
 East Moriches, Samuel Whaley, 1 00
 Fredonia, Mrs. John Hamilton, Jr. 25 00
 Jamesport, J. E. Phelps, 5 00
 Little Valley, Cong. ch. and so. 10 00
 Mooers, Rev. A. Hemenway, 10 00
 New York, M. W. Lyon, to const. Rev. THOMAS CAMPBELL and Mrs. MARY L. CLARE, H. M.'s, 200; a friend, by Rev. Dr. Cheever, 200; a sum left by a friend, 50; William C. Hunter, 10; 490 00
 Oxford, Presb. church, 24 04
 Sandbank, Cong. ch. and so. 1.03; S. F. P. 1.89; L. H. P. 1; 8 92
 Tarrytown, a friend, 20 00
 Warsaw, Cong. ch. and so. 35 42
 West Salamanca, Rev. William Hall, 25 00
 Winfield, Cong. ch. and so. 7 55
 Yonkers, 1st Presb. church, 40 00—1,744 98

LEGACIES. — Rochester, Ebenezer Ely, by O. M. Benedict, Ex'r, 1,100 00
 Waterville, E. A. Walter, by P. B. Haveu, Ex'r, add'l, 1,209 56—2,309 56
 4,064 54

NEW JERSEY.
 Bricksburg, Presb. church, 21 05
 Jersey City, 1st Cong. ch. and so. 80 98
 Newark, Belleville Avenue church, 56 55
 South Orange, Presb. church, 100 00—258 58

PENNSYLVANIA.
 Farmington, A. Cowles, 10 00
 Northumberland, Friends, 15 00
 Philadelphia, J. W. Van-Harlingen, 100 00
 Scranton, W. R. Storrs, 25; Mrs. W. R. Storrs, 5; 30 00—155 00

OHIO.
 Dayton, I. Inskoop, 12 50
 Monroe, 1st Cong. ch. and so. 6 50
 Montgomery, Cong. ch. and so. 1 95
 Norwalk, Rev. and Mrs. E. C. Cooke, 2 50
 Rollersville, Cong. ch. and so. 3 05
 Sandusky, 1st Cong. ch. and so. 40 00—66 50

Legacies. — Springfield, Matthew Mowatt, by C. A. Phelps, Ex'r ("for India and China"), 762 70

INDIANA.

Fort Wayne, Plymouth Cong. ch. and so. 40 00
Terre Haute, 1st Cong. ch. and so., 11 32—51 32

ILLINOIS.

Albany, Cong. ch. and so. 3 10
Elgin, Cong. ch. and so. 34 50
Hinsdale, D. L. Perry, 10 00
Lyonsville, Cong. ch. and so. 10 32
Marysville, C. T. Morse, 1 00
Payson, Mrs. Electa Scarborough, 5 00
Rockford, 2d Cong. ch. and so. 100 00
Wheaton, 1st Church of Christ, 10 00—173 92

MICHIGAN.

Detroit, 2d Cong. ch. and so. 50 00
Orid, Cong. ch. and so. 2 00
Richland, 1st Presb. church, 32 00—84 00

MISSOURI.

Neosho, 1st Cong. ch. and so. 10 00
New Florence, Jno. Jeffers, 5 00—15 00

MINNESOTA.

Duluth, Pilgrim Cong. ch. and so. 23 90
Mazcppt, Cong. ch. and so. 10 00
Medford, Cong. ch. and so., by Rev. S. W. Powell, 4 50
Minneapolis, Plymouth ch. and so. 22 33
Winona, 1st Cong. ch. and so. 25 00—35 76

IOWA

Charles City, 1st Cong. ch. and so. 24 50
Chester, Cong. ch. and so. 22 50
Cottonville, Cong. ch. and so. 3 25
Council Bluffs, Cong. ch. and so. 6 00
Elk River, Cong. ch. and so. 3 10
Manchester, 1st Cong. ch. and so. 16 39
Sterling, Cong. ch. and so. 6 95—81 79

WISCONSIN.

Alderley, James Thomson, 4 00
Fort Atkinson, Rev. Edward W. Hooker, 5 00
Green Bay, 1st Presb. church, 62 44
Madison, 1st Cong. ch. and so., to constitute AUGUSTUS S. FRANK, II. M. 101 85
Wauwatosa, Mrs. Sally Green, 5 00—173 29

KANSAS.

Fort Scott, 1st Cong. ch. and so. 17 00
Leavenworth, a friend, 10 00
Oswatimie, Cong. ch. and so. 5 00—32 00

OREGON.

Forest Grove, Jos. W. Marsh, 20 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so., 2 months, 169.25; Mrs. C. Richards, 50; 159 25

WASHINGTON TERRITORY.

Atahnam, E. S. Tanner, 3 00
Seattle, Miss Parker, 1 00
Skokomish, Cong. ch. and so. 20 00—24 00

CANADA.

Province of Ontario, —
Eingal, Phineas Barber, 11 00
Province of Quebec, —
St. Andrews, Presb. church, 16 24—27 24

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Mr. and Mrs. Gellibrand, 59 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 8,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Winslow, Cong. s. s., toward support of school at Harpoot, Turkey, 20 00
NEW HAMPSHIRE. — Bristol, Mrs. C. F. Abbott, for Abbott Mission School, Ahmednuggur, 25; Hanover, Cong. s. s. 54 76; Peterboro, Cong. s. s. 8; Warner, Mrs. J. H. Stewart, 10; 97 75
VERMONT. — Cornwall, Cong. s. s. 23 38; Morrisville, Cong. s. s., for Mrs. Montgomery's school, Marsh, 17; West Brattleboro, Cong. s. s., for schools in Madura, 30 50; 70 88
MASSACHUSETTS. — Bridgewater, Central Sq. Cong. s. s., for Mission School, under Rev. J. Herrick, 10; Framingham, Plymouth Cong. s. s., proceeds of coins distributed by Mr. Capron, 5 25; Leicester, 1st Cong. s. s. 25 73; 41 98
RHODE ISLAND. — Providence, Charles st. Cong. s. s., for school in China, 60; Union Cong. s. s. 50; 110 00
CONNECTICUT. — Southport, M. A. Beale and family, 15; Washington, Cong. s. s. 22 49; New York, — Stockholm, Willis Hulburd, 2 00
IOWA. — Bloomfield, Cong. s. s. 10 00
ILLINOIS. — Payson, Cong. s. s., toward support of pupil under care of Rev. J. Rendall, 25 00
MICHIGAN. — Detroit, 1st Cong. s. s., for a pupil at Harpoot, add'l, 30 00

\$445 10

Donations received in February, 21 340 89
Legacies, " " " 5,506 07

\$26,846 46

Total, from Sept. 1st, 1874, to Feb. 28th, 1875, \$213,921 10

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Norridgewock, Cong. ch. and so. m. c. 8 00

NEW HAMPSHIRE.

Nashua, 1st Cong. ch. and so. 76 15

MASSACHUSETTS.

Boston, Park st. ch. and so. 45; Union ch. and so. 12 97; X. Y. Z. 1 33; 59 35
Chicopee, 3d Cong. ch. and so. 25 45
East Longmeadow, Cong. ch. and so. 22 00
Holliston, L. L. A. 10 00
Leominster, Cong. ch. and so. 18 82
Melrose, Ortho. Cong. ch. and so. 41 30
Monson, Cong. ch. and so. 32 46
Newtonville, Mrs. Jonathan W. Hayes, 10 00
Norwood, 1st Cong. ch. and so. 23 20
South Braintree, Cong. ch. and so. 10 00
Springfield, 1st Cong. ch. and so. 8 01—260 60

NEW YORK.

Brooklyn, South Cong. ch. and so. 1 00
Jamesport, J. E. Phelps, 5 00
Moers, Rev. A. Hemenway, 10 00
New York Mills, Welsh Cong. ch. and so., for Mexico, 8 00—24 00

INDIANA.

Terre Haute, Cong. ch. and so. 4 05

ILLINOIS.

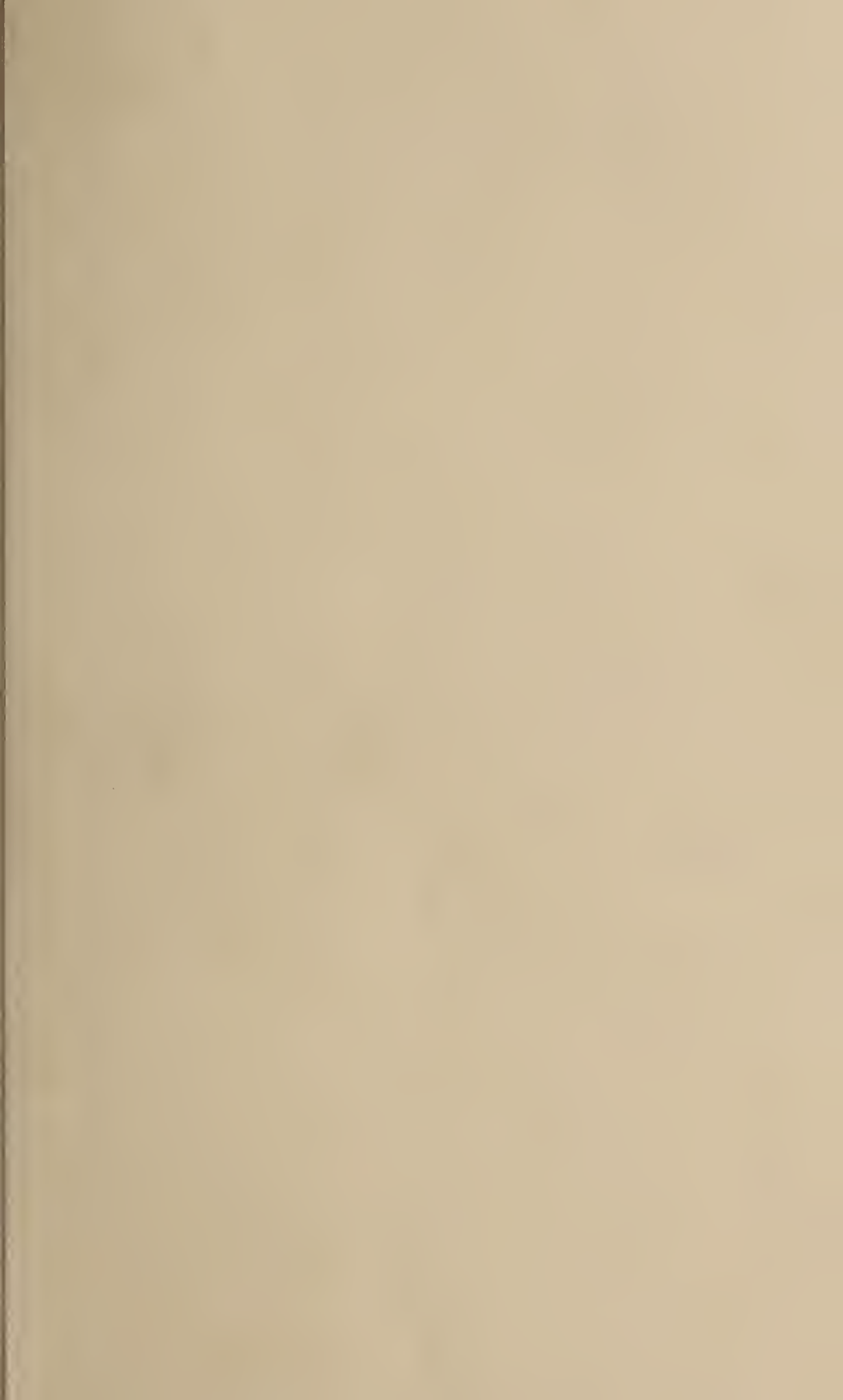
Harvard, A. M. Thompson, for Mexico, 5 00

MINNESOTA.

Princeton, Thomas Goulding, 2 00

Received in February, \$374 80

Total for Nominally Christian Lands, from Sept. 1st 1874, to Feb. 28th, 1875, \$8,631 71

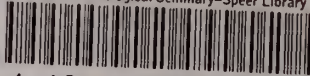


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